THE POPULAR PRACTICE OF YOGA

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BY

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OM.

Chapter I

THE SEVEN SHEATHS OF THE HUMAN BODY

To understand and practice yoga it is necessary to begin by studying the nature of man as taught in the Vedas.

The seven sheaths of the human body are as follows :—

(1) the physical or elementary body ;
(2) the etheric body or vital force ;
(3) the astral or sidereal body ;
(4) the animal or irrational soul ;
(5) the human or rational soul ;
(6) the spiritual soul ;
(7) the Universal Soul or Spirit.

The seven bodies from the Elementary to the Universal are seven coatings of the whole or completely manifested man. They can be regarded as numbered from the inner man outwards or from the physical to the spiritual. We begin with the physical.

The first, the physical body, is a composition of four elements, earth, water, air and fire. These make up the elementary body.

In the ether there is a mysterious vital force, which permeates the physical body taking the shape of the physical. This is called the etheric body, which is the second sheath.

The third is the astral body, which is also ethereal, having for its composition the essence of the stars, and vibrating in tune with the nature of the heavenly stars. This makes it possible to understand the nature of the far off starry worlds.

The fourth body is that of the animal soul. The animal soul has the memory of the animal instincts, and man could be purely animal if, giving the senses the upper hand, he were to cut himself off from his own idealistic nature.

The fifth body is the human soul. This subtle body is a great improvement upon the animal soul, as it is endowed with reason and discrimination gradually to eschew the animal in the progressive experiences of life.

The sixth body is a further step onwards, an improvement upon the mere reason body, cleaner ; a blend of all the former with intuition and inspiration as added constituents.

The seventh and the last most subtle body is pure Spirit of the nature of the Universal Aether. This universal principle is unmanifested in essence, infinite, but manifested It forms the basis of all intelligence, all substance, all life.

It is evident, therefore, that the human body is

a congery of forces and essences which as a whole make up the constitution of a full, a complete individual. The sevenfold man is a microcosm including every conceivable constituent of the whole universe in its entirety. The seventh constituent of it, the Spirit, is the light which leads a human being to higher attainments, and to the knowledge of the One Truth. As the Universal Spirit is a component part of the human being, all powers are latent in man's nature for within him God resides. Through this spiritual nature of man it is possible for him to come face to face with Truth, if right effort is used with the correct method.

The sages or rishis of India developed a form of prayer both physical and mental which is called *yoga*. Through the practice of meditation on God, or the highest spiritual consciousness, there is developed a trance-like condition of body and mind where conscious thinking is made to yield to unconscious cerebration. Yoga is the highest education for brain activity and thought formation which could be, although the individual practising it is often wholly ignorant for the time being of what is happening, such activity going on within the spiritual soul as it communes with God.

Yoga is a metaphysical perception of Truth. Yoga reveals the great mysteries that are within the Self with its seven-fold composition. One who knows his or her own Self knows God, both in His

personal aspect as the Great Spirit and also as the source of all the mysteries of nature. Heaven is the interior kingdom of the mind. It has no physical existence, nor has hell any. The animal soul by its animal nature depicts and creates hell. The human soul can shut for itself the gateway to hell, and create heaven by the rightly directed activity of the mind.

Regarding the genesis of the world the Vedas say that the world came into existence from an egg laid in water by Brahma, the Creator, or Wisdom. Similarly the Greek philosopher Thales says "Creation evolved from water." In like manner in the Christian Bible the book of Genesis says that "the spirit of God moved upon the face of the waters." In all these descriptions of creation, that of the Vedas 8,000 years ago, of Thales 4,000 years ago, and of the Christian Scriptures about 2,500 years ago, water has been used to symbolize and express the soul of the whole world, from which organisms, that is the material forms used by invincible principles, take their origin. Water here stands for salt water, and it is a constituent of the human body to the extent of more than three-fourths of every human body. It would seem, therefore, that salt is closely connected with life.

It is by the use of yoga in the ages past, that seekers after truth through the instruments of

mind, self-sense, intellect and consciousness cognized, experienced and realized that the human body was seven-fold.

At the present time, modern science is proving the existence of various layers of human experience by experiments and observation, and is proving them at the cost of expending fabulous wealth for purely mechanical instruments and tools, such as spectroscopes, helioscopes, psycho-galvanometers, etc. But no amount of development and improvement of mechanical apparatus can demonstrate the existence of the Universal Spirit. It is not thus that one can know the Knower.

The knowledge of the Knower is embedded in the spiritual Soul, the sixth constituent of man. This spiritual Soul by purposeful and patient practice of yoga, or metaphysical perception, after a constant communion with the Universal Spirit as subject and object at length becomes one with the Universal. The fundamental, ultimate aim is to lose consciousness of both subjectivity and objectivity. This is Nirvikalp Samadhi in yoga, awareness in the highest state of trance that the seeker and the sought in essence are one though different in degree.

So yoga philosophy is a direct effortful method of study for the purpose of gaining knowledge of the seven sheaths of the human entity. Perfect knowledge of this opens the way for enrichment

of the human being in his completeness. When one knows all the secret principles of the seven different sheaths, one also masters the mystical or inner life which ensouls them. The nature of each human being differs as one or other of the various sheaths form a preponderating though constituent part of the body.

By yogic culture the preparation of the sixth principle of the spiritual Soul is achieved. There follows as automatically as day follows night the upliftment of the Self to the illumined glory of the realization of the Universal Spirit, for the Self naturally evolves thereafter into ever deeper identification with the Universal Spirit.

The Hindu idea is that the individual is the inlet, and could become the outlet for all there is in the Universal Mind in the way of intelligence. By adjusting the conscious mind by yogic practice it is possible to contact in consciousness any concept desired, to pick up from the omnipresent ray of intelligence which is the very being of man, any idea about which information is needed. Yogic practice carried to its right conclusion cultures the brain, the mind, the intelligence.

On the practical side yogic study guarantees youth, health, strength, vitality and longevity, and on the esoteric side develops intuition, inspiration, vision of God in the inner person and oneness in essence with the impersonal God-Spirit.

CHAPTER II[1]

MIND AND ITS FUNCTIONS

ACCORDING to the teaching of the Vedas mind is the central sense organ, and is the instrument whereby the All-Pervading and the Eternal Subject is known through intellect. The five senses are the functions of the mind. Man uses these external senses first, and then considers with the mind and arrives at conclusions with his intellect-consciousness.

To cognize absolute consciousness the chief agent is the mind for through its correct use there can be a real evolution from the physical to the psychological and from the psychological to the metaphysical.

This central or sixth sense, called mind in the

[1] From this point onwards quotations occur from the standard traditional treatise upon yoga, the *Yoga Sutras of Patanjali*. As the writer's method of using these sutras or aphorisms is to interweave them with comment and considerable other material from other sources, it would be cumbersome to give detailed references. His rendering of the sutras into English owes something to the translation by Daniel R. Stephens, M.A., *Patanjali for Western Readers*, published by the Theosophical Publishing House, one of the many translations of this classic, to any one of which readers are referred for the exact text.—ED.

west, is understood by the Aryans, the Hindus, to be four-fold.

(1) Mind (*Chitta*)
(2) Self-sense (*Ahankara*)
(3) Intellect (*Manas*)
(4) Consciousness (*Buddhi*)

The perceptions of the unification of the individual soul with the Supreme Soul is the direct product of the training of this four-fold mind through the practice of yoga.

Mind-stuff is made up of three qualities—purity, energy, inertia. Having these three qualities, mind is the primary vehicle of the modifications of intellect which ultimately becomes illumined with the light of the Universal Consciousness.

The first quality, purity of mind, and its unselfish activity is an indirect means to salvation because it permits spiritual unfoldment. Right knowledge is the determinant of release and ignorance that of bondage. Bondage is of three kinds: natural, incidental and personal. You must snap these bondage fetters. To do this a pure, calm, controlled mind is an absolute necessity.

The true Aryan is a nobleman, and is so known by the formation of an elevated mental and moral character which rests mainly on a preponderance of the first quality of purity in his mind-stuff, the other two being subordinated. Thus these qualities

have a direct influence on mind life and body life.

The second quality, that of energy, gives activity. This may lead to gathering merit only and not to spiritual attainment. The third quality, inertia, gives birth to ignorance. Decidedly therefore purity, the first quality, is essentially important for spiritual unfoldment.

Ancient thinkers of India recognize five stages of mental development :

(a) the restless or tossed-about state of mind, the childmind ;
(b) the blinded state of mind, having excess of ignorance ;
(c) the distracted state of mind, the instability of it being due to natural defects or accidental troubles ;
(d) the single-pointed state of mind, that is devoted entirely to one subject ;
(e) the recollected state wherein further developments are fully controlled.

Yogic practice patiently leads from one state to the other. Through progressive stilling of the mind into complete mental repose the spectator and the spectacle finally become one.

Mind is a great arena of numerous conflicting forces, and these must needs be subdued to unity.

The use of the mind for an objective does not bring about knowledge of the reality of the Self,

and therefore one has to rise above objective concentration. A cessation of the mind's activities is the absolute fundamental need. Penetration beneath the mental strata is also a crucial need because a man's ordinary life and mental activity conceal his divine nature. To achieve this penetration the consciousness should be redirected inwards. This means that instead of extrospection, introspection is needed for the real spiritual life. Yet a sound body and mind are the first essentials for gaining spirituality, and they can hardly be spoken of as two for they react closely to each other like one complete body-mind.

Thus the chief need for spiritual attainment is that the mind should be pruned of its modifications. These modifications are divided into five subdivisions.

(1) Correct or right understanding
(2) Misunderstanding
(3) Imagination and speculation
(4) Sleep, a temporary physical atrophy
(5) Remembrance

(1) Right understanding is obtained in three ways :

(a) by direct perception ;
(b) by inference ;
(c) by testimony.

Direct perception is a comprehension of the thing actually perceived directly through the senses, as

when a vase with flowers on a table is seen or lifted.

Inference is a conclusion drawn from the effect to the cause—for example when seeing smoke, an effect, fire as the cause is presupposed, since wherever there is smoke there is usually fire.

Right understanding arises through *testimony* when a scriptural text reveals the truth about an object, or the word of seers and saints of the past and present and even of our relations gives reliable information. For example, a child is taught to recognize its kith and kin, father, brother or sister, from the word of mouth of the mother.

(2) Removal of ignorance is brought about when a thing cognized passes the criterion of the above three tests. So misunderstanding arises when they are absent.

(3) Imagination is picturing things in thought that have no physical existence. It is only a phantom.

(4) Sleep is a state of body and mind when both are held temporarily in abeyance.

(5) Remembrance takes place in the mind and is the capacity of the mind to dwell on an object which is absent in the same way that it would with the object present. All these modifications spring up from the reactivity of the mind and they should be completely overcome by a purposeful direct effort. Direct effort is the effort in daily practice to draw the mind off from intruding thoughts.

The three significant states of the mind are awareness or waking state, dream or disturbed sleep, deep or sound sleep.

In the first state the physical body works. In the second state the mental body works, and the physical body is in a temporary state of abeyance from activity. In the third state both the physical and the mental bodies are in abeyance and the subtle body (Soul) is in union with its own pure subtle illuminated nature.

Mind having such a large field of activity in the human being, has to be controlled in the practice of yoga. The human mind is just like a spherical lens designed to be capable of giving a three-dimensional image inside itself of every external object. In the student of yoga the sphere may be taken as opaque allowing the student to be moulded by the mental potentialities of his environment, but at the same time preventing observation of the external nature of thoughts. Through this mental crystal it is possible to gain an inside image of the whole nature, physical, mental and spiritual.

A student of yoga must avoid the confused states of perception of the inner soul as name and form. A student must attain clear perception, which discriminates the real from the unreal and would drop name and form for these are imperfect and bound up with confused comprehension. It

s essential to have clear comprehension in the ıll-search of the mind for yogic unfoldment.

The primary instincts of the mind should then ɔe controlled by contrary production, substitution ınd sublimation. In the first the mind should .ake a staunch attitude directly contrary to the mpulse and shut the foreign thought out. The ;ubconscious impulse should be counteracted by :he mind, by direct effort and by a conscious ɔpposite counteracting impulse.

The mind has here been considered as mind-force working in mind-stuff with its three qualities of ɔurity, energy and inertia. The ultimate aim is ;o to use the functions of the mind as to bring ıbout a complete transmutation of the substance ɔf our nature. Mind, therefore, is the interior ‹ingdom of heaven, and being controlled by practice ınfolds the glory of the soul within and without ınd unifies the whole nature with the eternal and mmortal subject, the Universal I, the Supreme Spirit, which is both all pervading, and remains all ɔermeating in organic and inorganic, in vegetable ınd animal kingdoms, in insentient and sentient ɔeings, and in the human kingdom as well.

Chapter III

DIRECT EFFORT FOR ATTAINMENT

To overcome the modifications of the mind through yoga the maintenance of equilibrium is fundamentally essential. The reactivity of the mind which permits the modifications should be overcome by direct effort. Direct effort is the effort during the period set apart for practice of drawing the mind off from thoughts. When any thought arises the student of yoga should assert to himself or herself that that intruding thought is not wanted. The opposition of the mind to such control can only be overcome by devotion. Success in devotion depends upon the student's taking an oath of pure devotion. In order that the constructive factors and forces within each one of us may become operative, it is absolutely necessary that we should be in perfect tune with our true selves. The good within us is enshrined in the temple of our hearts : our hearts, our purpose and our intentions in all sincerity impel us to be true to ourselves. It is necessary, however, to educate and reinforce the inner consciousness by a solemn

declaration of devotion to God. The urge within us towards right living and right principles then lead us onward and can be expressed in direct action.

In order to rid oneself of any foreign idea which is inimical to the chosen purpose, a contrary effort is necessary. This means the setting up of another wholesome idea against the foreign one. Knowing a course of action to be wrong, if we continue our efforts to overcome it, it gradually ceases to have domination over us. Eventually the right idea and the right course of action become established as the guiding principles of life. Inasmuch as the right idea and the right course of action are substituted for a thought inimical to our progress this may be termed substitution. This is a second method of right unfoldment. Finally a third method may be utilized for overcoming foreign thoughts, and this is sublimation. This is accomplished by the attempt to realize a sum-total of good by direct effort with iron determination to use the mind for beneficial purposes only. This strengthens the mind and controls the senses, making of them weapons to win the chosen objective.

For the attainment of the goal non-attachment is of primary importance in every field, be it physical, mental or spiritual. The student should become so detached that he feels one with the principle of the Cosmos itself. In regard to

physical life all attachment to dear ones, houses, clothes, wealth, and so on, should be subordinated. God has given physical senses by which to appreciate and understand the entire physical world in which we live and move. But it is, after all, impermanent, changing, and so it is necessary not to allow oneself to become attached to the ephemeral things of the physical world, or to be enslaved by them.

Mentally cultivate purity. Detach all thoughts of clinging to persons who have passed on, and do not dwell in imagination upon those who were closely associated with you, because they have entered another sphere of existence. Their plane of existence is perfectly shorn of transitory physical entities, and they are guided by higher laws. Do not be concerned about them, and let them have peace in their higher domain of existence. Draw them not to earthly remembrances. Besides, even in mental thoughts it is well not to entertain an iota of an idea that drags one away from achieving progress in attaining at-one-ment with the Infinite Wisdom. In short, let mentality be permeated with purity alone in order to reach the destination of approaching God.

Spiritually, every person is our father, mother, brother, sister and friend as the same God-Spirit pervades every one of us and all humanity. The chance relations of flesh and blood do their part

and the souls go on their way to their destiny when their physical lives end. Knowing the mortality of all that is material, attachment to physical personalities is utter ignorance, whether it be to the first-born or to husband or to anyone else. Such equipoise in the mental outlook is absolutely needed to sustain even-mindedness, and to be undisturbed by earthly losses of any kind, be it pertaining to living beings or to belongings of the world. All that is worldly changes. Do not be attached to that which changes but by direct effort love the changeless Soul and God.

Each one of us is a part of the all-pervading Spirit, the Over-Soul. Being in essence all of us Spirit, it is madness to allow ourselves to become attached to the physical world. Live, therefore, a life of detachment. Break down all those habits which limit true knowing and prevent spiritual evolution and unfoldment. This is non-attachment. As the principles of being non-attached are mastered, nothing affects one adversely no matter how good or how bad circumstances may be. This mastery of self can be attained by direct effort. Furthermore trust, faith and meditation upon unity equip the soul to sustain the equili-

of inevitability governs material existence and all changes are its heritage. Take a philosophical attitude towards these, making them yield all possible good only. Death must inevitably overtake all that are born in this world sooner or later. " For certain is death for the born, and certain is birth for the dead." (*Bhagavadgita*, ii, 27). Death, therefore, is an inevitable change and to be fearful of it spells rank ignorance, and is a sign of not having attained the highest development. This perturbability exists only because the mind is not organized properly or systematically. The right mental attitude is to be happy, no matter what comes to us, casting fear out altogether. The state of physical existence is a drama, which, according to one of the Vedas, the sacred scriptures of India, comprises a period of at least 120 years. But according to the Bible, it is only a shorter span of life of three score years and ten, that is, 70 years. Human life is shortening owing to the unnatural and distorted lives that are lead by human beings.

Imperturbability can be created within us by direct effort. It is necessary that the mind should not be disturbed or upset by adverse thoughts, but, on the contrary, be infused with spiritual uplift, knowing that whatever happens is the natural consequence of our own actions. By focusing and centralizing all the forces and powers

of the human soul in a positive direction fear can be overcome, and then it is possible to develop the etheric principle of the body. The body is like a motor car, and its fuel-food needs to be clean : when the mind is pure the vital force of the etheric principle can be used to build purity of body, mind and soul. This thing though fundamental is not understood, and so mysticism envelops it, and the etheric and astral forces do not develop in our bodies. These forces need to be utilized if the bodies are to become powerful. Whatever you desire to attain concentrate upon it for its realization. Concentration means centralization of the attention and memory, which is an evidence of the strength of an idea and endures long. When power is gained through this process that power must be used only for doing good to oneself and to all humanity and not for injuring anyone, not even a fly. The right use of power lifts a human being above the animal soul. Thus non-attachment should be the basic idea in every case, for by doing all things disinterestedly good alone accrues, and good alone is reinforced.

Duty is an act done with pure intention, and this is the mainspring of living a higher life. The law of duty calls for action on our part, impelled by the sheer love of doing duty for duty's sake, never expecting any reward whatever in its fulfilment. Duty consists in serving animate and

inanimate beings, the universal principle of activity operating in the physical man as the impulse to serve. Love everything and serve all and thereby serve yourself. The poor and the needy want help in all respects, and it should be given without personal motive. Then alone God is pleased with us, and we in turn pave our way to emancipation.

Godlike men are detached from the fetters of the flesh. To become God-like, the study of yoga is a practical undertaking, as yoga is the direct approach to God. The way to success in yoga is direct effort towards attainment. Godly men do their duty towards themselves, towards relations, towards the community, towards the province, and towards their nation. This ideal should be followed, as it is the key to manhood and womanhood and real citizenship. Nobility of character is developed by such actions, and the one who does them will come face to face with God in himself and in sentient and insentient beings.

Direct effort is difficult to be mastered at the beginning. But it must be mastered, continuing through thick and thin, and observing the ordinances and discipline of a noble life. There are three types of people : firstly the weaklings who never begin through fear of opposition and difficulties ; secondly the middlings who begin a work and when beset with hardships give up their undertakings ; and thirdly the real men and women

of mettle who will never give up work when once begun though numerous obstacles are strewn often in their paths. These by direct effort achieve successfully their aims and objects. These latter persons are both strong and wise, doing their duty as duty. Omission of duty is a sin: it is callousness, and is the opposite of love. Lovingly help all, irrespective of their station in life and regardless of colour, caste, creed and nationality. Once a start is made, through grim determination keep on until the goal is achieved, doing disinterested action impelled only by the sense of duty. This is the secret of sanctified success through direct effort.

Faith is another asset. An act of faith is an act of self-sacrifice which becomes necessary on account of duty. Such an act of faith when performed should be prompted by the known fact that the God-spark is in everyone. Individual sacrifice is always for the common good of the many. The God principle in others is best served by disinterested help, which is both virtuous and magnanimous since it serves the needs of the living temple of God within each human soul.

Renunciation should necessarily be practised, but first bodily health, material wealth and mental wealth are to be achieved. Renunciation is the act of fulfilling one's spiritual needs by restraining sense-desires and selfishness. Devotion to the

aim of spiritual unfoldment will bring about the achievement of renunciation. Ultimately even cosmic consciousness is to be renounced. This is a sacrifice of all advantage for oneself or for others from everything mundane.

Yogic culture in the end brings attainment of a sound body, a sound mind, and a sanctified soul. All these are had through unselfish service and fulfilment of duty to oneself and to humanity. Each individual is an expression of God as force and should express his divine power through direct effort, doing his duty without claiming any merit in return, having faith through the self-sacrificing principle active in each. Through the development of such non-attached direct effort the mind is able to remain in the condition of a spectator with a stationary spectacle. This state when mastered facilitates further study and the attainment of meditation. Meditation is absolutely necessary for emancipation from the bondages of the earth and for bathing in the blissful effulgence of God-consciousness.

CHAPTER IV

PRELIMINARY APPLIED MEDITATION

MANKIND may be classified into three groups or types according to certain inborn tendencies and proclivities of mind.

The three classes are : (1) the awakened, (2) the half awakened and (3) the non-awakened. This is a classification based upon the depth of spiritual growth so far achieved.

(1) In the awakened group we find men inherently equipped with wisdom as to the principles of unfoldment. They possess full spiritual understanding. They know the underlying truth regarding their bodies, minds and souls. They are fully cognisant of the physics and the metaphysics of the entire universe. They are spiritually enlightened and know God as One without a second. In short, true knowledge is their tool and they are practically perfected beings.

(2) The half awakened are those who have hazy notions of the why and the wherefore of their bodily, mental and spiritual lives. They are aware of the possibilities of spiritual powers. They need

only further impetus for the true manifestation of the spiritual nature within themselves. Yet they grope in the dark. They lack the dynamic power of true religion, ethics, morals or philosophy.

(3) The non-awakened are those who are ignorant of the right movement of life. They have failed to recognize the golden thread, the clue to the labyrinth. So they are unmindful of the health of the body, the mind and the soul.

All these classes are born on the earth according to their past deeds. What they have sown in their former incarnations they surely reap in their present life.

These classes can also be described as follows :—

(1) those that are single-pointed or single-minded ;
(2) those that seek merit and acquire it ;
(3) those that are purely of the world.

The first category needs further elucidation. Single-minded persons can, by their exertions, become fully awakened by reason of possessing four qualities :—(1) Faith, making possible the sacrifice of other objects ; (2) Energy, or the concentration of the life forces ; (3) Single-mindedness, the grudging of thought on other subjects ; (4) Discrimination, which enables a man to act on his principles. The rapidity of attainment varies with the discrimination of the student of yoga.

Persons in the second group are engrossed in

the pursuits of the phenomenal world or do not transcend the confines of science. They look primarily for honours, titles, merit and distinction rather than real unfoldment.

Persons in the third group are non-awakened souls being exclusively of the world of flesh and its fetters. Such men have to go through a process of reincarnation to evolve themselves into the first class, that is to become awakened. They are under the domination of the animal soul only. They are indifferent to the spark of the spiritual Soul within them, and so naturally they remain ever ignorant of the divinity residing in the soul. As such they would always try to multiply their material resources and they magnify and take glory in sensual gratification only. It is in their power to manifest their true selves, but being earthbound they are like men who have entered a cavern the roof of which has fallen in behind them. Such people need the teachings of applied meditation.

Applied meditation reveals the means by which the soul is to reach God. Applied meditation is different from meditation, for a spectacle is still present before the mind. This condition is an approach toward pure meditation where the mind is in complete repose.

Non-attachment is very essential in applied meditation. Before practising applied meditation the student of yoga should necessarily remove

attachment from within himself as he becomes, thereby, earthbound. If non-attachment is not attained his case would be like that of one who has entered a burning building, the stairs of which have collapsed behind him. At the same time it must be born in mind that legitimate desires such as bodily health and wealth through right conduct are to be fulfilled. What is wanted is transcendence over earthly things. Earthly things should be the tools of the student. If the student is still enslaved by them he can be compared to a man who has swum out from the shore beyond his strength and the tide is carrying him out to sea. If he therefore is still a slave to earthbound things, he will never recover or retrieve his position. So non-attachment to things although living a normal life is of the utmost importance. Stoutly avoid the evil of attachment as it is that which passes downwards only through the astral envelope. To pass upwards to the spiritual envelope is easy through voluntary non-attachment and applied meditation.

There are four factors necessary for applied meditation :—first, the giving up of the narrow self to a larger and more inclusive faith which reveals the existence of God in everything ; second, the concentration and conservation of vital energy. There is urge for action within us. Behind this urge is the soul-mind or soul-force, and hence all activities become possible and energy must be

focussed or it will be dissipated. Third, the search must be single-minded. There must be a unified purpose. Patient plodding on to achieve the goal is absolutely needed. Other subjects except our goal should not enter our mind. Grudge thoughts given to intrusive ideas. The fourth is the quality of acting on principles, of distinguishing between right and wrong and only following the right, which is discrimination.

From applied meditation we proceed to meditation. Meditation is positive and negative. In the former there is awareness of the spectacle and the spectator. In the latter the difference between the spectacle and the spectator is lost. The object and the subject vanish. The purpose is achieved as one becomes merged into God. Our identity ceases and is lost in the presence of God. From these facts it appears that meditation is beyond mind, self-sense, intellect, reason or logic and even beyond consciousness. One loses consciousness in the all-consciousness of God, the ray of Soul becoming enveloped in the effulgence of the Lord of the Universe.

The above state of meditation is a means to this end—the attainment of a sure approach to God. This is emancipation which is freedom from fears and obstructions of every nature. In it one is face to face with reality in the effacement of the unrealities of life which we are prone to mistake

for the realities. In short meditation is the stepping stone to the revelation and the realization of God. So be obedient to the spiritual laws narrated above and rise above the dictates of the animal soul, thus serving your true Self and uplifting humanity

The above type of meditation is called Unique Meditation. By its aid we transcend the illusions of time, space and cause, and we live and move with the All-consciousness, pure being, or God.

Spiritual Unity has only one root, that is God, as the Vedas declare, and the spiritual understanding in all human beings is identically one. Through it knowledge of God is obtained and meditation leads us to commune with Him. Christ taught the spiritual unity of mankind and exorted mankind to realize the Kingdom of God. The same principle of life that was expressed in Christ exists in every human being. This can be unfolded and brought into expression through adherence to and practice of righteous deeds, right living, right thinking and right methods of meditation. Thus the Christ principle can become awakened in each in this life here and now.

Chapter V

HOW TO HARMONIZE THE BODIES

Harmonization of the body is necessary or else obstacles occur continually and become severe impediments in the way of progress.

What are the obstacles both in mind and body which prevent progress? The obstacles are ten in all, and comprise four different types of disturbances. These four are:—

(1) physical hindrances which cause pain;
(2) etheric disturbances which cause illness;
(3) astral disturbances which cause fear;
(4) mental disturbances which cause agony.

These four disturbances produce direct obstacles to harmony of the body and mind. There are ten of these in all.

(1) Illness
(2) Worry
(3) Irresolution
(4) Unreliability
(5) Anguish
(6) Self-suppression
(7) Worldly ambition

(8) Self-assertion
(9) Failure to attain meditation
(10) Failure to maintain meditation

These are all caused by the four disturbances mentioned above, and will now be dealt with one by one.

Illness is due to the disturbances of elemental material within our bodies. This should always be kept equally balanced within the system, because there is a source of vitality in each to be drawn upon, and the etheric body can completely supply with its elemental combination all that is needed for the purpose of maintaining sound health.

Illness can also be avoided by living a natural life, according to nature's law, by eating such foods as vegetables, nuts and cereals, and taking vegetable and milk fats, with only eggs included; and eschewing all unnatural life, such as taking any kind of meat, fish, alcohol and cold drinks like ice water. All this helps to avoid physical pain.

Worry is over-imagination. Worry has no physical existence whatsoever, yet worry continues. Worry comes from an over-sensitive mentality, the kind of sensitiveness which is no good, because it comes in the way of progress. Worry is also due to sentimentalism. Sentimentalism and hyper-sensitiveness are the causes of worry, which is only imaginative activity. Therefore to keep away from worry avoid sentimentality and sensitiveness.

Irresolution ! Never making up one's mind to do, or to act, or to say a thing definitely at a time, this irresolution is always a great difficulty in the way of a student. He must be ready to act, to show his purpose in action and to say it by words. Determination is necessary to carry through human purpose.

Our purpose is to approach God through the practice of yoga and for this purpose it is very essential and fundamental to remove obstacles and build the body-mind. Body-mind is one composite whole, mind expressing itself through the body. Body and mind can be dissected as different things for demonstration purposes, but we have to take it for granted that they are one in essence.

Body and mind have been experienced from time immemorial as interwoven. They are inter-dependent upon each other, and so it is body-mind which is the instrument for our purpose in the practice of yoga in order to reach God, to unfold ourselves into the Over-self—the supreme, the universal and the First Principle. To achieve this, it is necessary to be very resolute and definite resolution only comes if in every case there is an absence of the first two obstacles, illness and worry.

Anguish ! If one arrives at the point where one is never in any way mentally disturbed by anything in the world anguish vanishes. Anguish is not material or physical in its nature and therefore is

like worry a creation of the mental faculty. To combat it think resolutely that you are not at all in any way subordinate to it. Shut out thoughts which are contrary to this resolution.

Unreliability. There is no living without believing. Yet though it is necessary to believe if we are to live, do not get unreliable ideas as to what is written in the scriptures. The scriptures are indeed ancient wisdom, they have come down to posterity through generation after generation from the great saints and prophets. So the scriptures must have some truth in them; therefore believe them. Such people as saints and prophets should be believed, but when statements will not stand scientific testing they must be questioned. Everything said by true sages will stand the test of reason; that which does not stand the test of reason is the sort of statement made by dogmatic and doctrinaire personalities. These are found to be false when brought to a scientific test.

For example it is said, by some of the biblical votaries, that only Christians are saved and nobody else. Yet in the Bible it is said " man is the image of God." When God made man He made him out of Himself. A man, though unchristian, yet is a man. The term man is not confined to the Christian alone—every other nationality and every other person is a human being, and is an image of God; everybody is an image of God. If God has

made Himself evident through man, then He must be everywhere within man, in all the continents of the world, whether the men there be Christians or of various nationalities, professing many religions. Therefore, the things that are said about non-christians are not true, and such unscientific reasoning should never be believed as all human beings are the children of God.

Search for the intrinsic truth. The prophets will not contradict the truth, and if there is any contradiction between one prophet and another, it is that of a point of view and not of principle or in the reality which is behind it. The reality is in everyone. Unreliability develops when there are any of the four disturbances and those should be remembered and shunned.

Avoid all physicai pain, etherical illness, astral fear and mental anguish, and avoid association with people who indulge in them. Distinguish between those with whom it is good to associate and those whom it is better to avoid. The saints in the Bible as in the Hindu scriptures are exalted in every way and are beacon-lights in all fields and walks of life. Their lives bring into evidence the good only, and association with them and those like them brings better understanding of what they have said and lived.

We come now to self-suppression, which is the fifth difficulty. The individual urge from within

to do a thing, to do something original should not be suppressed. Expression of the Self is indeed the chief thing which is wanted. The presence of many ailments is often due to suppression of such impulses. Self expression is necessary for the maintenance of health, but also for a clean mind within.

By expressing oneself fully it is more possible to know what the Self is. Never suppress the Self. To raise self through Self alone (*Bhagavad Gita*, vi, 5), means that all the ingredients and constituents of self are to be expressed and sublimated. You cannot suppress the true Self, but as you go on and on you will know more and more about the Self, the Self that is all in all. The true Self is the one mind of the whole world, it is this first subtle substance of the whole world, and it is the first life and breath of the whole world. Suppression of this Self is indeed another obstacle in the way of attaining yoga, that is the unification with God.

Now worldly ambitions for the possession of clothes, food and money and so on should be avoided. If the body were to fall down dead to-day by accident—this is the transformation by death—of what avail would all these be? Death is the habit of the body, a habit which it follows to-day, and which is the last habit followed in any life. When you go, who will enjoy your possessions? Have no attachment to worldly ambitions,

but keep your ambition for spiritual achievement. Let ambitions be high, and not low, because low ambition is a spiritual crime. Lofty ambition does not mean to build a high house, a big building or anything like that; high in this sense means the ambition to have an exalted personality and individuality. Build high moral standing and spiritual upliftment. Spiritual upliftment is the chief thing—worldly ambition is of no use to a student. That is why it is very difficult to practice yoga, because such worldly desires have to be given up before meditation can be successful. The ego has to be fashioned from within. In the practice of yoga one has to prepare one's self and equip one's self for the war, for the non-violent war within one's self with one's self, to know the Self. The interior understanding within will give the necessary directions. Let ambition be of the high type that is dedicated to spiritual upliftment and to the knowledge of the Self.

The sixth point is self-assertion. We have considered self-expression, but when the self expresses itself do not try to hold on to this as if your self-expression alone were true, because Self is a unity everywhere and in everything. There is no need to be evasive or to argue or to feel that one is right, or that this religion or that religion is the last word in religious culture. Self-assertion belongs to the small individual ego which is within

us, the desire nature of the person. This desire nature is to be subdued and in its subduing one achieves that which is near to godliness, because then one knows that God is there in every person, and in every person there is a temple of God. So avoid self-assertion and be open to correction. Make no statement with vanity, and make no bold statements except such as are necessary. Keep always your own council. Hear all, and do your own work.

The whole and sole object of this system of study is unique meditation. We have referred to applied meditation ; unique meditation is a further stage and cannot be gained if these four disturbances continue, the physical, etheric, astral and mental. These are very important : they get in the way of upliftment, and do not permit the attainment of the ability to meditate. The ability to meditate even for a few minutes without disturbance from outside matters is hard to gain. Concentration is not possible until these disturbances are overcome. Meditation is a higher state of concentration. Concentration comes first and contemplation next. Third is meditation, so to attain meditation attain first these two other states, concentration and contemplation.

How is concentration possible if there is worry, if there is unreliability, if there are in fact these eight obstacles ? The whole body should be in

harmony with nature's laws. Only in living a natural life can the student rise to the state of attaining the ability to meditate. This is only the preliminary step, and the higher state which develops from it is to maintain meditation for hours on end. When one once has the ability to meditate and can maintain that state for hours, it becomes possible to perceive God. There are people who have meditated and came directly face to face with God-Spirit in the Christian world, such as Saint Theresa and Saint Francis of Assisi. They attained to meditation first, and then they could maintain it for, it has been said, seven days. They were without food, without closing their eyes, never going to sleep. Thus they have meditated, and that is how they came to their visions of God. Meditation is that condition when the highest mind is active within; it is consciousness when all the super-consciousness is attuned with the highest Spirit or God.

Failure and faltering will occur until from within our bodily system the four disturbances and the ten obstacles disappear. Therefore remove them in order to achieve complete meditation, that is, meditation on the Self by yoga, through which the state of unification with God becomes possible, the transmutation of the personal nature into the Divine. This state can be had by meditation.

How can the disturbances be avoided? There

are six golden rules of living to enable the student to avoid them. They embody six qualities which should be made to permeate the personal life.

Benevolence is the first. Benevolence is doing good to others for the love of doing it, and not for getting any reward thereby, just doing it for the satisfaction of doing it. Benevolence is a general good quality.

Second comes charity. Good actions mean that one is charitable in thought, word and action.

The third is impartiality. The student has to learn to be very impartial in all his dealings with the world. Impartiality can be demonstrated by maintaining the same feeling to one's own children and husband as to neighbours or enemies, not being different in attitude to any of them. Impartiality is abstract justice expressed in all the ways of life : it is justice incarnate. To be just irrespective of closeness of relationship, irrespective of hostility, that is what impartiality means, being just to the core with sincerity and honesty.

Impartiality includes sincerity of purpose. If you go to a place just to pass time, that does not matter, there is no question of sincerity then, but sincerity means that when you are really hungry you eat, when thirsty you drink. Sincerity comes from within, it is not just being stimulated by the five senses from outside. Sincere or honest reports

from the senses go to the faculty,[1] and from the faculty to the mind, and from mind to the person who actually works the mind, the " I."

Such sincerity and honest dealing can do away with the four disturbances and the ten obstacles. It is necessary to be sincere in the practice of everything that is done, said or thought. Honesty to oneself and honesty to others, honesty to all creatures is necessary. If a thing is bad for the physical body be honest and leave it alone. Be honest to oneself first, sincere to oneself and then next to others, as every individual virtue begins at home with oneself. Be sincere, take nothing that is unnatural, do nothing that is unnatural, and do not think unnaturally. These virtues have to begin with oneself, and then be extended outward, sent out into sincere thought, word and deed, and they will return enhanced tenfold.

Uprightness is the fourth. Uprightness is honesty and fearlessness, under any circumstances even at the cost of life. Out of convention, etiquette and courtesy things are said which are not true. If a person's hat does not look nice, some one says it is nice, even if it isn't so. This is not uprightness, it is dishonesty. If a person understands a thing, let him proclaim it with a bold heart, whether other people accept it or not. Such fearlessness of being in words, in talk and thought

[1]Sensory centre in the brain.—Ed.

is indeed uprightness. To proclaim that yoga is the best method to heal the ills of the world, and to end the crisis of the economic depression of the world is also uprightness. Uprightness is fearlessness in telling straight truth. The student should not lead a superficial life. He need not be rude, he should not be discourteous at all, but be honestly bold.

The fifth quality is imperturbability. It means tranquillity of living and a little more. This quality is like the ocean which does not get ruffled even when rained on incessantly. The ocean never transgresses its boundary line of demarcation ; any amount of extraneous substance may fall into the sea, such as rain, any amount of life may pass over it, ships carrying cargo, passengers, all other things, but the sea never exceeds its margin. There is the ebb and flow of the tide, but these also have their bounds. Never to exceed its limits—that is the nature of the ocean. What does it mean ? In spite of the storms and currents, in spite of the surface ruffles, it is never disturbed at the bottom but only at the surface. Let the body and mind, in spite of any amount of pain and any amount of troubles and difficulties, never disturb the within.

So imperturbability is oceanlike. Let us be oceanlike. In spite of any amount of upheaval within,—things come and go,—let them cause only

physical or surface pain, as the surface of the ocean suffers during a great storm, or a great upheaval, but nothing of the depth of the ocean is disturbed. The student needs to inculcate in himself this ocean-imperturbability. To assist in gaining such a state of harmony within ourselves practice breathing rhythmically, thinking of the harmony of all the principles of the seven bodies. By breathing more oxygen is inhaled and that is life. This strengthens the physical body and there will be less disturbances of the first type. When such disturbances stop, and there is no more illness at any time, no illness, no pain, there is also no quality of astral fear.

With calmness comes the power to meditate, and the sooner that meditation is attained and happiness of such meditation, the better. Sometimes amongst other things the visions of the spirit within may come or a mental or astral vision, or some symbolic suggestion in sleep, or an intuition from within, or inspirational and intuitive suggestion of the true spirit.

Finally be faithful to the master who teaches you. It is said in the Yogic Texts that one should be obedient to the teachings of the master, and to his personality. Be true and faithful, and obey the teachings of the master. He is teaching that which comes from within his personal individuality and he gives it out to you. By being respectful

and faithful to him, there comes rapport with life. Then one is indeed a student of yoga in all earnestness.

Through such visions as these and through the overcoming of the different obstacles by practising the six virtues and inculcating them the student becomes the seer. By breathing, taking in air and oxygen, health is established, mental health, physical health and spiritual health, as air is essential food.

Upliftment and unfoldment are made easy by these methods. It is possible to have mental visions, astral visions, and etheric visions, or, being faithful to the masters, some result which would be suggested through intuition or in sleep. The student has it within himself to achieve all this. Through continued meditation comes an intuition, a suggestion, the very God-Spirit coming and standing and talking to him. Such visions come through the practice of these qualities, and they should be practised very faithfully because they are the primary equipment for the healthy body, and the healthy mind, and bring about an understanding of yoga, the unification of the soul with the Supreme Soul.

Chapter VI

DEVELOPMENT OF THE BRAIN

According to the Aryan or Hindu system of psychology, the brain is divided into twelve different parts. Front to back they are concerned with the following faculties :—

(1) power of speech and writing ;
(2) attention and application ;
(3) intellect and knowledge ;
(4) intuition and inspiration ;
(5) emotions and feelings ;
(6) spiritual inner understanding ;
(7) personality, the small *I* ;
(8) individuality, the ego ;
(9) æsthetics ;
(10) art ;
(11) love ;
(12) power of creation.

Imagine twelve divisions from the base of the nose to the beginning of the spinal cord, within an area of about one foot or twelve inches, and with approximately three-fourth's of an inch or an inch for every one of these parts. All twelve are needed

for the natural process of upbuilding a man as a human entity.

The first, power of speech, is at the front. Expression of a person depends upon what he presents, how he presents it and to whom. Expression through the power of speech is of immediate importance and is at the front, located just above the base of the nose. All the five senses of a person are in the front part. These also are included in expression.

The brain as a whole has sixty-four faculties, and this arrangement is understood by the Aryans or Hindus. All those sixty-four faculties are divided in certain ratios and proportions and are included in the twelve powers above mentioned These powers from the front to the back are located in the skull and the last is above the end of the spinal cord; this is the creative power. For the purpose of yogic study every student has to affirm these and make a self-suggestion every day, that all these twelve faculties or powers are in healthful condition, and are also vitally strong to enable him to understand the discipline, the eagerness, the mannerism and the technicalities of all of the yogic principles. How to affirm? Take any one of these powers out of the twelve, affirm it within yourself, and make a suggestion to the inner understanding, to the centre of the brain.

The centre of the brain can be located as nearly

as possible in the following way. Draw an imaginary line between the opening of the ears, a straight line, and another straight line from the base of the nose to the middle of the line already drawn. Where they meet, or cut together, is the centre of the brain. This is the centre or main switch for all the activities of the body, as well as for all the faculties which have been mentioned.

There are numerous organs, innumerable nerve tissues and muscles and veins within the body which are working from the centre of the brain. Arousing the consciousness of the centre of the brain, affirm that the power of speech is all that should be fluent, refined, with correct language, and with good presentation, oratorical, leading to success in physical, in mental and in spiritual life.

So in every case, from the first power to the twelfth, devote a minute at least to arouse each of these faculties every day by affirmation, by self-suggestion, by auto-suggestion, so that the central power of consciousness is awakened in the brain, and this quickens the other powers not only to function but also to awaken the higher, finer subtleties that exist in each of the powers. These surely stand the student in good stead in the progress of those studies which are very hard to be attained otherwise.

Students of yogic culture have to rise above

mind, intellect, self-sense and consciousness. To rise above these four, it is necessary that each student is fully equipped with all the sharpened weapons of the brain. Mind in itself is very fleeting and deceptive, and it is difficult for ordinary human beings to control it. The average person finds it next to impossible to keep the mind in its own place, to control it, much more so to control self-sense, still much more knowledge or intellect, and still more so consciousness. To have a complete mastery of these four, the key to open them is needed. That key is the centre of the brain which is connected with the spiritual inner understanding, and this depends especially on the healthy and vital condition of the pineal gland. The health of this organ depends upon simple and natural food. Open the gates of the inner understanding with this practice. When the student keeps the pineal gland as scrupulously clean and healthy as is humanly possible, the inner knower works. The pineal gland is the seed of the accumulated memory of all past lives and incarnations. The life now in any individual expresses only the small soul or ego that has come through. The seed of memory, the pineal gland, is the house of memory. This memory includes the heritage from all past tendencies of past lives, and to recover this it is scrupulously required and is the bounden duty of every human being who

wants to have spiritual unfoldment, first to quicken thoroughly the life within the centre of the brain into the power of the inner spiritual understanding.

When the twelve powers are not properly working, the physical upkeep will fail, and disturbances will follow. In the same way, etheric disturbances also accrue. Similarly the astral failings naturally occur, not to speak of the mental. It is a primary necessity that all these twelve powers within the human brain have to be in a polished workable state not in a state of atrophy. There is necessity for great devotion on the part of every human being to arouse himself for the purpose of affirming and suggesting by his own Self to the self to rise above all such disadvantages.

Many people argue about the difference between the personality and individuality. Individuality is the urge of living, and the life throb within, the intrinsic worth, the real value of the person, not from outside, but from inside. While it is fundamentally necessary that individuality has to be pure, personality too is wanted. It is said and argued that personality, to a great extent in the western nations, handicaps all issues. The mind of human beings is trained to look at the picture of the person first. Automatically in the west success depends upon the first impression made by the presentation of the physical being of the man

or woman. So there is no wrong in developing personality.

To a certain extent it is true that personality is born with one. It is really born with one, but what is born can also be developed to a great extent. To be successful in the present work-a-day world the personality must be presentable. It should command respect not demand it. It should at the same time, show to other persons that it is a store-house of love and benevolence. Personality is a necessary guide and torch-light for the purpose of the pilgrimage of a human being till he transforms himself and lives in the other arena of life. In making affirmations to develop personality and individuality great care is necessary first to improve the personality and then the individuality. This does not mean that gaudy dresses should be worn. Personality does not consist in making up the face and arranging the hair. The right sort of personality shows in a pure and simple life depending on simplicity of dress and deportment. Personality is the source upon which to draw for consolation and satisfaction and reciprocal vibrations of satisfaction from the other party or parties that meet that personality. In spite of a great individuality, if the personality is not a good one there are liable to be great setbacks in the onward march of life. Personality is necessary to attract and to win the crowd through

correct behaviour, courtesy, manners and clean habits of living, and of talking, and a graceful gait in walking. These are necessary beforehand, before anything else is done to improve the personality.

If a lecturer has no personality to speak of, people absent themselves from his lectures. The world at the present time is bent so materially that personality, therefore, becomes essential. It is not possible to run away from material necessities; the material has to be temporized with and blended with the intrinsic individualities within us. A good individuality is that which uses all of its physical powers, mental abilities and spiritual understanding for the good of the Self, and the good of all human beings. Individuality may be hidden in a person, but to show the best type of individuality, one must create a very presentable and magnetic personality.

Every human being has an aura around himself. That aura shines dimly if personality and individuality are weak. These auras have to be made to radiate with inherent vitality and power. The life one leads, the clean thought that one sends out, the godly action that one does, the words that one expresses, all count towards the radiation of the aura. Therefore all these must not only be ennobling in themselves, but also of the highest type. The real dynamic force of a person is lost if this

aura is not polished and maintained. To get the aura shining with all effulgence one has to practise actively these twelve powers, working them up into their proper potentiality and functions. To this end the immediate practice of a person should be without fail, daily, one by one, from the front to the back, to affirm the qualities of these twelve. I will now explain serially from one to twelve what that affirmation should be. One or two sentences of self-suggestion are sufficient to arouse the consciousness, to awaken the main switch that is in the centre of the brain, and thereby awaken in turn the inner understanding.

(1) Affirmation and auto-suggestion should be that I am all power of speech, all fluency and refinement, and I carry success in whatever I say. Express this in small sentences in whatever way is effective, but these are the basic ideas.

(2) Attention. I am all attention, and I will attend to the purpose of the evolution of my life and apply all the mental powers within me to anything I desire rightly and to achieve this goal.

(3) I am all intellect. There is nothing on earth which is not comprehensible to me : I will probe into the mysteries of the earth, even hell and heaven, if there be any.

(4) Intuition. I am the fountain of intuition. Everything that is not known to me physically will be known to me mentally through my exertions,

or through the etheric or astral, or through other abilities, or through sleep or inspiration.

(5) Emotion. I am the root of emotion, and my emotional capability will certainly make me a good devotee of God, both God within me and without me.

(6) Spiritual understanding. This is spiritual inner understanding. I am the inlet and the outlet of the cosmic inner Mind, and even beyond it, and nothing to my understanding is a sealed book ; all will be before me as in daylight.

(7) Personality. I am a great personality as the I in me is the epitome of the Universal I, and a miniature world, and so I can know everything and do all.

(8) Individuality. I am pure in nature as God, made in His own image. The metaphorical personality of God is all that is sought after, so I will achieve the dynamic magnetism of this God personality in me.

(9) Æsthetic. I am a well-spring of æsthetic life ; from me flow the vibrations of understanding, appreciating, adoring and admiring all that is beautiful in the creation of God

(10) Art. I am originality. I can paint, can sing, and can draw exceedingly well, because I am one with Nature's artist.

(11) Love. I am a link of the infinite divine thread of life, touching nature in the lowest and

highest creation, and I am love personified. I look upon good and evil with a level mind and honesty.

(12) I am the Power of Creation. Since the Creator is within me, I can therefore utilize all forces and elements that make up the entire universe for doing good and bringing peace and plenty to me and to everyone alike in the selfsame way.

These affirmations and self-suggestions of understanding bring the necessary consciousness, and wherever such consciousness goes the blood vibrates. As blood flows consciousness goes to every part, so every particular part affirmed will get an abundant supply of blood. There it will vibrate, and when it vibrates all the deteriorated matter will be drawn away from it and fresh matter will be supplied. By thus building up power auto-suggestion will make the student strong, twelvefold, and when he is twelvefold strong, all the sixty-four faculties which are minor, and which are included in these twelve powers, automatically begin to work, and such work within the machinery of the brain brings about perfect harmony. Such harmony produces a confident position to assert not in a foolhardy way, but with a true sense of responsibility, that all things can be done, even those that are usually understood as impossible. Impossibility will fly away from the very presence of such power. Nothing needs

to remain sealed, for in the words of the Bible, "ask and it shall be given you; . . . knock and it shall be opened unto you." Ask then, and all these twelve centres, these pigeon-holes of different powers will respond with power. They may resist at the beginning, because the student is not habituated to quicken them into life, but persistent, unflinching and unfailing practice will prove by experience that they open their doors. When the doors are opened these powers can each be utilized for unfoldment through the whole range of the sixty-four faculties which are embedded within these twelve powers. These twelve powers as a matter of fact are the pillars of physical, mental and spiritual life, which may be compared to a big building based on twelve pillars. If these pillars are insecure in themselves, the structure crumbles to the ground. Now they are unstable and what is wanted is that they should be made firm and fast, well based in their deep foundations. Then the student will be able to receive that which is needed from them through this system of discipline of both physical and mental powers.

When these mental and physical powers begin to obey, they unfold the mysteries of life on earth such as are physically visible as well as those elsewhere and not pertaining to the earth, only to be perceived through the higher mind's eye. The mind's eye which the westerners call the spiritual

eye the Aryans call the eye of Lord Shiva, and here it will be called the eye of God-Spirit. Having the eye of God within, everything that is unknowable becomes known to the knower in the brain. The knower in the brain is the spiritual inner understanding. This knower is latent within each one of us, although we do not know it. By affirming it we realize that knower within us. When all these twelve powers simultaneously work they are at the command of this knower. The inner spiritual understanding, the inner voice or the internal organ, will yield itself bounteously and bestow blessings on the mind, which is an agent of it. Then the mind will know the route to approach God, which is the avowed purpose of yoga, tested, investigated, experienced and realized by all the Aryans, Sages, and also by the other races of the Christian world though these sought it by the other method, that of devotion only.

Knowing that the brain is so very important for our purpose this auto-suggestion or self-affirmation should be done with eagerness, with a real hungering and thirsting, as one would hunger and thirst after food and water if kept away for ten days from both. Sincerity of the deepest type and honesty to the core will lead on to the goal which has been achieved by many in the east but has not been trodden in the west extensively. It is being trodden now, and explored by many,

and in the course of such practices all impossibilities and difficulties will vanish, and nothing remains unachieved.

Automatically all powers will unfold, and a great structure be built up for the self-unfoldment which comes from the Self by self-exertion alone.

Chapter VII

THE CARE OF THE FOUR BODIES

What are the four-fold bodies of man and how shall they be put in unison ? The practice of yoga is meant to overcome and to avoid the natural difficulties and failings of the bodies in their four different aspects.

The care of the physical body is twelve-fold.

Three fourths of the physical body is made up of water, and only the remaining one fourth of bones and other matter. The major portion being of water, which is substantial in itself, it is incumbent upon every human being to see that the body gets the necessary amount of water within the system by way of drinking. The right amount of drinking water every day for a person is according to his weight in the ratio of a glass of water per stone, or fourteen pounds. This proportion of water to be drunk is absolutely necessary to keep foreign matter out and the alimentary tract flushed. This must be observed daily to keep elimination functioning in a natural way.

For food substances purely vegetarian food with nuts and fruits should be taken, including green vegetables, cereals to a certain extent, and of animal foods only milk, butter, cheese and eggs, and no flesh or fish or any flesh whatever of a kind the killing of which involves bleeding. Every animal that is killed for food or is put to death in the slaughter house bleeds and gives out venous blood which through fear and agony of death is poisonous, and poisons the animal's flesh. This poisonous food is unhealthy to the body. A poison characteristic of an animal enhances animal tendencies. The animal character is within one even without flesh eating. The yogic practice is not possible unless animalism is killed. The student has to rise above the animal soul. To rise above the animal soul, it is necessary to eschew all animal food, with the exception of eggs, milk, cheese and butter-milk. These although animal foods are produced without blood shedding, and when offered as food are allowed.

Thirdly, take sufficient exercise, not of the unpleasant type but only of that type which is exhilarating to the body, without feeling any encumbrances of pain in any part of the body that is really exercised. The aim is not to become huge animals with huge muscles, but to develop sufficient strength to stand the heat, the cold, the disturbances

that get in the way of uplifting ourselves mentally astrally and etherically.

Fourthly, breathe properly. Right breathing consists in breathing through the nose only—always keeping the mouth shut. Never breathe through the mouth. Breathing properly understood does not bring about extraneous pressure on either lungs or abdomen or any part whatsoever. There should be no heavy (dry) feeling whatever. Not to breathe properly is a mistake, and mistakes are always a hindrance on the way.

Fifthly, the gateway to the stomach, that is the mouth, should be always clean. Teeth should be especially clean and healthy. Keep them clean and healthy by eating substances that are hard, to give exercise to both the gums and the teeth as they are naturally made by God. Hard food demands something which is natural, the mastication of hard substances. Avoid soft substances. Masticate each piece of food carefully. Let all solids be drunk and the liquids be eaten. That is why the teeth are there, not to be used for biting other substances or doing anything like that, but to bite the food. Many people dig their graves through their teeth. Scrupulous cleanliness of the teeth avoids pyorrhœa and poisoning the system through pyorrhœa.

Sixth, sleep. The sleep that any adult person should have is from five to six hours only and no

more. Sleep is not necessary mainly and chiefly for the physical build and upkeep, but is an obligation for mental and spiritual work, therefore sleep is necessary by implication.

Seventh. The mental attitude throughout should be scrupulously pure. Cleanliness is next to Godliness. Otherwise filthy disease and filthy actions or words issue out from the body and the word of mouth. If they are sent out filthy they will create disturbances, as they come back to the sender gathering more filth; therefore, it is necessary to be clean mentally.

Eighth. There is still a further necessity to keep the alimentary channel or tract also clean. Eating should be done in a very masterly way; as has been said above, the solids should be drunk, and the liquids should be eaten. Never allow a single morsel of food to go into the stomach without being turned liquid, like the saliva in the mouth. Nothing should be swallowed I do not mean only grinding the food, but it should be powdered, and then liquified in the mouth to be mixed with saliva before it gets into the stomach. This is very essential because the stomach has in it hydrochloric acid, which mixes thoroughly only with such foods as are of the same constituency, i.e. liquid. Hydrochloric acid will not mix with lumpy food, with anything that is in a solid form. Therefore liquify food so that the food does not decompose

in the stomach and ferment, causing foul smell, dyspepsia, rheumatism, diabetes, ulcers of the stomach, canker of the stomach, cankers over the body.

Ninth. Eating less means long life. One that eats less lives longer. Eating less gives one more energy, and we lack energy because we eat so much more than is necessary. The amount of food to be eaten should weigh about four to six ounces per day, which is quite enough for any average man, even for one who does manual labour. There are people who live according to this rule now living at over one hundred and twenty years of age both in India and in Australia. Such living produces teeth over again and hair over again. It is best to live mainly on air, because air contains all the sixteen constituents of the chemicals that are needed for the body. To live on the air means to breathe properly. If one breathes properly and drinks sufficiently—one glass of water per stone—he will not require any more food than this. Eating is a habit as old age is a habit.

Tenth. Avoid all narcotics, smoke, coffee, tea and alcohol that give an impetus or stimulus to the senses. Our senses naturally are like reinless horses, and by taking narcotics they run riot the more. Hold them back by not taking such narcotics. At present we are the slaves of our senses, but when we have controlled them, we are

not their slaves. The senses in turn are the slaves of narcotics, so avoid them by all means. The narcotic which comes into the system becomes master of it. Do not then be victimized in any way by these for everyone of these drinks is poison forming.

Eleventh, make it a habit to walk at least six miles every morning. Walk in those places that are free from the monoxide gas of the auto vehicles of the world. In cities go to the parks. Walking is necessary as it brings exercise to all the limbs, tissues, nerves, muscles, flesh and skin, and as such it is necessary as a tonic to the whole body. There is a true method of walking. Walk upright, never bending over in any way, and while walking breathe as much air as possible. Inhaling and exhaling should be done slowly, not by opening the mouth, but through the nose only.

Twelfth, and the last. Conserve that God-given energy which is called ojas, and which is the vitality of a virile man or woman. Practise continence avoiding indulgence in sexual satisfaction and preserve the pure reproductive element to amply nourish the body.

Then there is the care of the etheric body

The care of the etheric body lies in complete relaxation The etheric body is a composite of vital force or energy Energy and vital force is spent in every item of work done every day.

Every moment energy is spent during the twenty-four hours of the day. Vital energy that is spent must necessarily be replaced in the system of the body for rebuilding purposes, and this purpose is best served by relaxation. Relaxation is the total forgetfulness of the body and its limbs and its functions. It is most easily explained as a temporary living death. It should be taken by lying flat on the carpet on the back, with the spine straight, and the head towards the north to take the energy of the northern equitorial base, which is power and electricity. In this position and fashion or in this living death-like fashion, the body should be laid at least for twenty-four minutes every day, in the ratio of one minute to the hour of the day. Energy has to be replaced because the body is being torn to pieces in all the work of the twenty-four hours of the day, and these torn conditions register within the body in the vital energy of the etheric body which must necessarily be built up in true proportions in the tissues and muscles and nerves. Therefore, relaxation is necessary.

The astral body is the third requisite. The care of the astral body lies in the repetition of hymns or chants of the God-Spirit, in perfect rhythm and symphony, to harmonize the magnetism of the physical body with that of the astral within and without. The melodious rhythm of the chant guarantees the astral forces within to be thoroughly

in unison with the aim and object in view. Therefore, such chants and hymns must not be concerned with anything that is harmful either to the student or to anybody else. It is of real value to keep in mind the aim and object of this work as the highest spiritual attainment by repeating hymns which have great spiritual meaning. Hymns of sadness, weariness and so on should be eliminated. Hymns of bliss, hymns of vitality, hymns of wisdom, hymns of intellect will give food to the inner understanding and should be practised and chanted as they bring perfect harmony to the astral principles of the body.

The fourth and the last is the care of the mental body.

The mental body has mind-stuff in it. Mind-stuff is both purity or activity and inertia or ignorance. In the case of the mental body, the last, that is, ignorance or inertia, has to be altogether pruned away. Activity should be made use of to attain the merit of obeying the master faithfully, and this also applies to the one who teaches, to the inner consciousness, the inner voice. Obey his, the master's, teachings. Obeying his teachings, faithfully, by activity, then the mind becomes pure. To attain purity it is necessary to be active. A master teaches not simply by precepts but by his own example that purity is the highest quality of mental attitude, and this brings physical purity

too. For example, do not drink alcohol even mentally. That which is debarred should not be done even in the mental attitude. The mind can commit the worst crime and be the worst enemy within us. Therefore, it must be controlled and made pure. The sum total of the whole teaching is that the mental attitude should be like crystal-pure water, with no foreign element whatever in it. Like spring water, it should be clear and clean. If the student does not understand how to take mental care of himself, the inner teacher is there to tell him how to do it, and the teacher shows the route to be taken by the above particular stipulated method. Transgressions of it should not occur. Faithfulness in obeying the teacher in these teachings is fundamentally essential not for the teacher's benefit but for the student's own uplift.

If care is taken of these four bodies as has now been described it is possible to overcome the further obstacles to the attainment of the evenly balanced, equally poised mind, or imperturbability of the mind. To attain imperturbability and overcome the further obstacles of the way beyond, all that has been dealt with up till now, all these four necessities are a foremost duty. Follow them exclusively, religiously and with great earnestness and ability.

This task can be achieved. Make it a point to

begin with a vow taken interiorly. Now what is a vow? A claim made upon oneself. It is made not by putting the hand upon the Bible, but by avowing sincerely to oneself, or taking an oath to oneself and to one's master, because he is the teacher, to achieve strength to take care of the body in these four ways. Suggest to the inner soul, and say "I vow from to-day that I shall take care of the physical, the etherical, the astral and the mental bodies in the undertaking that the master or teacher has outlined for my unfoldment." The teachers give such instruction because it has been handed down to them from the ancient wisdom and the scriptures. It is for the student to make a vow and to take an oath, as a necessary part of the task. A vow has no value to others but for the student it means a determination to carry through even if he dies, and that he is ready to do that fearlessly, being fearless of consequences. The consequences are always good in this case. The consequences result in the best possible light and learning. Therefore make this point sincerely, vow to God, within the shrine in the heart, and there taking an oath, set out to achieve the goal.

Practise this and the results will follow. If the result does not come and calmness of mind is not secured and equilibrium is upset then know that these four principles are not to be held responsible.

Rather they have not been carried out faithfully with all honesty. So be honest, as everything begins at home which means in the heart. Begin within yourself, make a vow, and start, and in the long run you will most assuredly gain self-mastery, which is the key to unfoldment.

Chapter VIII

FURTHER OBSTACLES TO BE AVOIDED

The further obstacles are five in number.

The first is ignorance. Ignorance is the insistence on one's own point of view as the right one without being open to any correction or reason. The man of the world is ignorant. He believes what others say and being really ignorant of true facts believes, disbelieves and sometimes ignores what is presented to him. As students of yogic culture one should neither believe nor disbelieve until one has investigated the whole matter and experienced it as truth. Keep an open mind always. By keeping an open mind one is able neither to believe blindly whatever is said nor to disbelieve obstinately. Be open to reason and through reason know when to and what to believe, and what to disbelieve. In this way the student of yoga outgrows the obstacle of ignorance.

The second obstacle is self-esteem. Self esteem is the main cause of separation from the Divine and is eternally opposed to renunciation, therefore it is the segregation of one's self from

everything that is wholesome in the world, and not allowing the body to renounce that which is unwholesome for its healthy state. Concretely, self-esteem is demonstrated in the facts of the everyday world as the love of me and mine, such feelings as " I am the boss ", " this is my house ", " I know all that one could know ", and so forth. All these are in a way misleading statements because they are made not knowing the imperfections of the human body. Humanity as such should have no self-esteem, as this self-esteem is another name for egoism, and ego must be effaced. Effacement of self-esteem and ego is absolutely needed for the student of yogic culture.

The third is desire. Desire is a tendency to look at things in a biased way without impartiality, and without cause anticipating advantage from all surrounding things and objects. All objects and things in nature constitute bondage to every human entity. Desire is selfish if advantage is sought from certain objects and people for oneself. Desire sublimated for the purpose of physical, mental and spiritual uplift is good, but the desire that wants to take advantage of the objects and things that exist for oneself to the exclusion of the other self is of the evil type.

Fourth comes aversion. Aversion is looking at things in a greatly prejudiced way with utter disapproval. It is a prejudiced outlook on people

and objects, expecting them to bring harm, when harm does not exist in either the objects or the people. Aversion should not be in any way one of the habits of the student of yoga for the simple reason that it retards progress. Do not entertain an idea that anything ever is hostile or is likely to bring disadvantage. To do this is to be rid of aversion.

Fifth is the clinging to existence. The clinging to existence is love of physical existence, which is of plebeian quality, common to all men of the world. It is partiality for the life which is transitory, partiality for the life which is full of miseries and sadness. Looking to the advantage of maintaining the life of the higher type, which comes necessarily as evolution progresses, it is best not to cling to existence, for existence is only a means by which to rise to the higher life. False love of the physical body brings attachment to all the earthly things. Hence with a level mind it is necessary not to have any hankering after the continued existence of this life here on earth, but to maintain health of body and mind only for the sake of higher achievement.

These five obstacles can be avoided by creating an opposite attitude of mind, by the student affirming that he will not be the slave of any of those five disabilities. For the purpose of attaining higher development substitute an opposite

mentality to these five. It is necessary to achieve this by proper meditation as has been explained. Not even one of these disabilities should remain, because the work of higher attainment, of knowing and raising the self in all emergencies into the higher Self, will become impossible if any one of these remain. They are mistakes in the way, and such mistakes have to be torn down, done away with. If one mistake remains in the search after the highest, the natural happening is rebirth. Rebirth comes because of love of this physical life. In order to purge the complete whole nature with the idea of not coming back to this life, none of these obstacles should be permitted. Granting that some one mistake remains which cannot be got rid of surely then the student will be reborn. In such a rebirth there will be good social position, good occupation, good status, and then in that life the student has to evolve to his highest point, and so on and on, till emancipation is attained.

If any one of these obstacles remains turn it even though an obstacle to spiritual and righteous purpose. To illustrate that take any one of them, for example ignorance. The student may be deeply ignorant along one line, and by that ignorance may yet be bringing good to a mass of people. If this were so, the student might well continue to be ignorant. These disabilities may be there for the purpose of the common good and for a greater

good for a larger number of people than the progress of one individual person. In all affairs one must live with these obstacles, take advantage of them, and then properly sublimate them. Again, as an illustration, while it is true that one should meditate, and meditation is an attainment of the higher yogic power, it does not follow that one should be in meditation all the twenty-four hours. It is a vital truth that the physical body must be strong. The temple of God must be kept strong. The understanding power, which is mind, must be always strong and healthy. To the exclusion of these two never attempt spirituality, because no scripture of importance inculcates religious culture by teaching the neglect of bodily health and strength and mental health and strength. If it does so it cannot be taken as gospel truth. Recognize such teaching as an untruth or interpolation. In certain editions of the Bible there are injunctions to undermine health and bodily strength and become recluses. This is not the Aryan idea. The Aryan Vedic idea is to keep the body fit in every respect; to be strong, to be vital, but to sublimate this power for the betterment of oneself and the betterment of all in the world.

Another principle which should be stated and made impressive is that wealth is necessary. Wealth is not money; wealth is efficient status or quality wherein one can easily have the com-

modities of life. The scriptures of the Aryans proclaim from the house tops that even a yogi must take care of the body, of the mind and of true wealth, and when these three are attained, he may go on to spirituality, and not before. Spirituality is not for the weak, spirituality is not for the filthy, spirituality is not for the poverty stricken, but spirituality must raise us from all these disabilities, and that is spirituality, and it is no use seeking spirituality as the goal unless the first three requisites for spirituality are complete

We know that both the invisible and the visible universe is an expression of God, which could be better explained by saying that it is an expression of all-life formed by the numerous life-waves. The universe which is God's creation exists for itself; it has no other purpose for which to exist. As an illustration, the physical existence of one thing or the other necessarily depends upon other things and conditions in turn. The existence of this building depends physically upon a good physical foundation. The existence of electric light in a room depends upon a switch, and if the switch is out of order, the room will be in the dark. So everything that is in the relative world has a dependence on something else, but the Universe depends on nothing, as it is rooted in God alone.

Man is an epitome of the universe, is a miniature

universe, and therefore he also exists for himself. To say that he exists for himself means that such existence is not purely a physical one, but like the existence of the life-wave the soul has to flow on and reach its ultimate end, the source of life. The life-wave has manifestation in four different types of matter : in the bodily manifestation, the astral manifestation, the mental manifestation, and the fourth manifestation, the buddhic or that of internal understanding. It is all an expression of God, as God is within the soul, but the soul is not God.

The buddhic consciousness brings good appreciation of all life. In such a state a mental vision may come into the mind, something of the higher type, of the internally inspired. The manifestation of God as buddhi is the highest, the fourth dimensional one. Necessarily and naturally, therefore, man also being an expression of God has all of these four capacities, but he is to realize them by his own striving to experience them. Man especially is a manifestation as force and he has to evolve himself by a gradual scale of experience through the four manifestations of the universe. These manifestations to their fullest potentiality come to be realized through unique meditation when it can be done without effort. Most people breathe without any trouble, and unique meditation should be like this, whether it be with eyes closed

or open. That is the condition desired, where the one in meditation is oblivious of everything that surrounds him or her, and forgets everything else to the exclusion of the Self. This sort of meditation can be attained if the required qualities are cultivated, for those qualities are necessary to arrive at discrimination and the proper understanding of it. Discrimination itself is attained by unique meditation if the fourteen qualities necessary to remove the obstacles we have mentioned have been secured.

The first of these fourteen is recollectedness, which is a condition of not being open to be guided by any outside agency.

Second comes control of mind. The third is control of body ; fourth, lofty enthusiasm ; fifth, tolerance ; sixth, faith ; seventh, evenmindedness ; eighth, desirelessness.

The ninth is penetration, which is a deep inquisitiveness of mind to probe the mystery of everything that is present before one.

Tenth is energy, which is vitality ; it means all the right care of the body.

The eleventh is endurance ; twelfth, tranquillity ; thirteenth, balance. The fourteenth is concentration which includes contemplation and meditation.

All these qualities are necessary for discrimination. Non-discrimination is rank ignorance. Unless

students of yogic culture have the power of discriminating between the right and the wrong way of working and to discern what to shun, it is impossible for them to know that which fits them to gain communion with God.

These qualities have to be developed in order to know which of the yogic paths one should be willing to take and which one is capable of taking without any strain on any of the bodies, physical, mental, or spiritual. For these reasons it is a fundamental necessity that the five further obstacles mentioned above should be removed by the latent power within, which is the will. To know that will one has to know that the four manifestations mentioned are the direct manifestations of God. He is one, but He manifests in various ways. He has really no name, and no form, but yet He has form and name. In that form and name He is the All-Father, and He is All the universe, and this should be known by man, as man is an expression of God-force. It is through this hidden force, if a human being were to work his way, methodically, systematically and without being afraid of any of these manifestations, nor of the disabilities contained in him, it is through this emphatic will-force that every human being will attain the goal of becoming a yogi. Because of this God-force there is an urge, a positive quality of being, and human beings can therefore always evolve by the

experience gained through the different expressions of God in the Universe.

To understand the Universe one has to try to become an all-manifestation, a complete physical, a complete astral, a complete mental, and a complete inner understanding. In short, all these four must necessarily be in a vital and healthful condition for a yogic student who wants to uplift himself spiritually.

Remember that to undo the disabilities mentioned an opposite attitude of mind must be maintained. That opposite attitude always raises up something new, something wholesome to enable the student by and by to remove all the obstacles. The fourteen qualities will then become the student's heritage and unfoldment, as the last, comes naturally. Then to the yogi comes rapport and All-life. Rapport is complete ecstasy with all life, complete bliss or consciousness of all-life with perfect harmony.

Chapter IX

EIGHT SUBDIVISIONS OF PRELIMINARY YOGA

For the practice of preliminary yoga there are eight subdivisions.

The first is harmlessness, which means not entertaining any injurious idea, and even not speaking of doing anything injurious or harmful. Harmlessness consists in not harming any creature wherein there is a throb of life, either by deed, word or thought. Cease to bear malice to any living being. Always love everyone and speak truth, never untruth. Be honest in all dealings: practise self-control: always be humble.

The second division is ceremony, which is an act done with the intention of cleansing the body for spiritual purposes. Renounce all passions and vicious desires. Be active and work hard without desiring the fruits of action. Do righteous deeds. Keep the mind unruffled in joys and sorrows. Study the books containing true knowledge.

The third point concerns positions for meditation. The correct positions are only those that are very

simple, and not in any way either troublesome to hold, or giving bodily pain, or which distract the mind through attention given to the bodily position. Such position is very easy, but upright. Meditation while lying down on the back or sleeping is not allowed, because in a relaxed position the etheric body rests and does not work actively. All the bodies should be awake for meditation, working and functioning, so the correct position is a sitting position in complete comfort.

The fourth division is watching the breath, the inhaling and exhaling of air. This is the practice of Pranayama, the control of breath. By it the student learns to breathe regularly, without difficulty, as a health-giving process for cleansing foreign matter from all the senses and the bodily organs, such as lungs, tissues, nerves, muscles, etc. In short it is mastery over right breathing.

The fifth is direct effort. That has been separately explained in a preceding lesson. It is the withdrawing of the senses and the mind from outer objects, abstracting it from the outside world and centring it in the Supreme Spirit.

The sixth is deliberation. Deliberation is a quality of the mind developed after concentration is attained. It is absorption in contemplation of God and communion with Him.

The seventh is quiescence, which is a willing and a happy manner of practising spiritual uplift by

keeping the mind steadily on the objective of communion with God.

Eighth comes mental repose, which is the state of mind or attitude of it in which there is complete absorption in the goal to be achieved. It is for attaining unification of the soul with that of God and enjoying the happiness felt by the human soul in the Self alone.

Harmlessness, the first point in the above eight, when considered in detail is again divided into five subdivisions or subsidiary qualities.

The first of these is helpfulness. Love all human beings as sheer duty and never shirk that duty at any cost.

The second division of harmlessness is trueness, which implies a quality of mind that abhors telling even a disagreeable truth, or an agreeable falsehood, but states fact fearlessly and acts according to the right conduct of life with neither fear nor favour.

The third is uprightness. This gives the power to administer justice with sheer equilibrium, with neither favouritism nor prejudice nor partiality.

Fourth comes purity of heart. The cultivation of ideas shorn of anger, stupidity, jealousy, inordinate affections or malice constitutes a pure heart.

Fifth, there is freedom from clinging to existence. This means the attainment of the knowledge that

physical existence is the result of our own deeds and is accompanied by all the bondages of the earth and flesh. To do away with these and become emancipated is freedom from existence.

These five can only be acquired by affirmation made with determination before that God Who is in the shrine of the individual soul, and honestly continuing to put forth all exertions so as to enjoy the bliss of communion with God through the practice of yoga.

The second in the above category, ceremony, needs further elaboration. It is divided into six subdivisions.

First come vows of physical cleanliness. Such vows are taken not to anyone outside but to the inner Self, which is the voice of God. Physical cleanliness includes taking a daily bath and cleansing the gateway of the body, that is the mouth and teeth, very scrupulously, and never wearing any clothes giving any odour of either perspiration or unhealthy atmospheric or other outside conditions. Physical cleanliness is a necessary quality as it leads to mental cleanliness as well, and mental cleanliness leads to godliness in thought, word and actions.

Then there are vows of right conduct. Right conduct includes four duties incumbent upon every one. The first is the study of the right scriptures, the Vedas being the only extant on the face of the

earth to-day. Then there is the doing of those things which are conducive to our own good and to the good of all humanity. This includes the fulfilling of the legitimate desires. Then even to the point of losing life an untruth must never be told. And finally there is the practice of contemplation of God through yoga, which is a unification of the soul with God. These four duties constitute right conduct which in itself is part of ceremony.

The third point in ceremony deals with vows of forgiveness. There is a quality to be achieved by every yogic student. Forgive even though a person poisoned you, and in turn give such persons milk, which is then called *nectar*.

Vows of renunciation constitute the fourth point in ceremony. This develops the power of leaving aside all attachment to relations, wealth and any and every earthly belonging.

The fifth point is the chanting or humming of sacred hymns or songs. This is necessary in order to keep the astral body in harmonious vibration as well as to conduce to complete peace of mind.

Vows of devotion are the last point in ceremony. They express gratitude toward the creator, sustainer and destroyer—God—for being all merciful, and for everything created for the purposes of the world. All things are created for the soul's enjoyment, and should be participated in with

discrimination as part of the necessary advancement of the soul and the development of the quality of justice. Love for all the creation of God includes harmony with all life, sentient and insentient.

All these can be achieved by pure and unique meditation. If on the contrary harmfulness is practised the good otherwise attained through meditation is lost and earthly bondages are overpowering. Active helpfulness however brings freedom and protects from harm, for when a good thought or a good deed is set going it comes back to the sender reinforced. Thus the quality of helpfulness brings a double blessing.

The other qualities and practices each bring their own blessing. The quality of truth which should be expressed at all times all around you, can make life devoid of enemies. Being devoid of enemies, life and the contacts of it will be free from any extraneous matters which would call for attention. The attainment of uprightness means that students of yoga make their lives perfect with all harmony and love. Such harmony makes it possible to draw away the senses from the objects of sense, to keep them under control, for the purpose of turning the whole nature to the contemplation of the majestic power of God and to becoming emancipated.

Purity of heart brings not only happiness, but strength from within to practise yoga which itself

opens a channel of force to carry the student to the highest level of upliftment of the Self. If the student is free from the inordinate love of existence, the inner law of the chemistry of actions which brings its results in a cycle as the heritage of the soul will not affect him. So also physical cleanliness brings to the student freedom from all sensual actions, thoughts, deeds, and thereby gives a calm quality to the mind to know the Creator.

To be free from all encumbrances, lead a life of right conduct. Guided by right conduct and forgiveness the student attains to health, wealth and happiness. Forgiveness is another name for complete non-resistance. To illustrate this if resistance is not offered to those who are inimical it becomes psychologically impossible for the enemy to remain hostile, and that is why forgiveness is the highest quality of yogic students for keeping the mind free from any outward foreign preoccupations that tend to disturb the interior life of the body-mind.

Renunciation is necessary as through it non-attachment to all earth-bound things is attained and thereby the way is made freer for getting spiritual knowledge. This goes on increasing day by day as these qualities increase and are mastered. This ensures spiritual uplift and the emancipation of the Self.

Chanting and humming hymns furthermore keep

thought clean and healthy. Whenever alone instead of reading light stories of love and drama, it is better and decidedly better for students of yoga to remember those chants and hymns wherein the incomparable and unsurpassable life work of God Himself is described in all the mysteries of creation of this world that is seen and of the heavens and of the illumined worlds of stars and planets. Such practice gives inward satisfaction, an inward satisfaction which does not disturb the mind to draw it away from the goal. The goal is yoga, and yoga is the practice of the knowledge of God, and to remain in His glory, to be bathed in His glory, and to be free from all fetters of the flesh, to be with Him.

All of these faculties are attained through meditation, and meditation alone. Some would have you understand that it can be done through practice of contortions of the body, by putting the body through all sorts of athletic practices. That is not true. Without unnecessary tension of the body and the mind, meditation can be achieved and that is real meditation, both practical and applied : after these unique meditation will come naturally.

These preliminary requisites of yoga have to be achieved before further progress in meditation is possible. Meditation is drawing away all the senses within oneself, all the five senses of know-

ledge and the five senses of action. This is a great task in itself not to speak of the eleventh sense, which is mind. So all these ten and the eleventh, mind, have to be curbed and kept in control. Such control leads on to the necessary qualities which have been mentioned and which are preliminary to attain the right in the first place to call oneself a true student of yoga, or to call oneself a devotee of God, or a person engaged in doing acts that are truthful, that are beneficial to oneself and to the public as a whole. If these qualities are not thoroughly practised and absorbed, two things will happen. The censure of others will bring fear, and praise by others will distract. Yoga in its progressive practice brings certain phenomena, or powers, to the student, and attachment to these powers draws him aside from the search for real knowledge, that is the knowledge of God. Therefore as soon as any power is attained through these practices that power is to be used for the exclusive purpose of knowing the different works of God, to clarify the mystery of God being within the soul, and to knowing Him within oneself. For the student of yoga there are six different places where the soul can be focalized in the body which are greatly vibratory and dynamic. They are herewith enumerated and each student according to his own convenience and ease, which is the main thing in yogic meditation, can take one of those places for

contemplation. Meditate upon the soul first, and know the soul, for thus the God principle is known which is within it and in the world. As this body is the outer covering or coating of Soul so the soul is an encasement of God, so know the soul, and through the soul these six places. They are the tip of the nose, the place between the two eyebrows, the centre of the head, below the pineal gland, the heart, the spine, the navel. By contemplating on any one of the above, daily, without fail, after some time consciousness is reached of the vital body, the astral body and the mental body, working on a high rate of vibration.

Watch also the breath, watch nothing else but the breathing. That means that the etheric air that passes in and out should be watched : concentrate much on air. It is that which is invisible to the naked eye, and of which one becomes conscious only at the highest point of concentration. To know the principles of concentration, control air or breath, becoming forceful of body. In doing a particular breathing exercise and contemplating upon God say, for instance, in the heart and locating the soul there, think upon the glory of the soul, having God in it, and then the soul will go on unfolding within. Make the search and what is sought for will come.

The important thing that a student really needs is patience, patience not for years and years, but

for only a short period. Meditate with patience in this fashion and some vision will come that will be a wonder for years and years. Such visions are of different things, such as a light coming out of the heart, or hearing an inner voice. These should be watched, notes made of them, and then used for teaching people the value of truthfulness and right conduct and so making them really human beings, and not animals. This should not be a mercenary affair. If a vision comes, as it were a little light, note the different experiences, preach, teach, and practise, and thereby not only one's own salvation is achieved but the salvation of relations also. The student becomes a living modern example for relatives and friends, not one of those who have passed over, but here, alive ; others will follow after such a person. He becomes a proof of the value of yoga, a model, and following such an example of teaching and preaching the truth and the right conduct of life, they will also not fall victims to the mad rush for money, meat, and all kinds of unnatural desires of the mind and the senses.

With assurance it is possible to achieve the goal of knowing God through yogic practice, and these practices are within the power of everyone, but everyone does not and will not care patiently to exert even twenty-four minutes a day for the uplift of the soul, for emancipation. Students of yoga should not make such mistakes and to avoid

them the principle of making a vow to the hidden God within is necessary and important. Grim determination to carry through the methods here described is necessary, methods which are instrumental in making pure mind, heart, and body for the spiritual goal. This practice of the eight preliminary steps to yoga facilitates seeing God directly.

Chapter X

GOD

Introductory Note

Dr. Mulbagala's presentation of the teachings concerning yoga is an expression of the accepted Hindu tradition which is called Raja or Kingly Yoga, or the Royal Method for the training of spiritual capacity. According to this method the legitimate demands of normal life are not denied, but are to be recognized and fulfilled by the aspirant as the necessary preliminary to the culture of his inner spiritual faculties. In this, as in his exposition of the *Yoga Sutras of Patanjali*, Dr. Mulbagala follows an ancient tradition of his motherland, with a special illumination and outlook of his own, but along lines with which the West is already somewhat familiar.

In dealing with philosophical problems such as the nature of God, Soul and Matter, the view presented is not so familiar although none the less interesting for that. The reader will possibly follow Dr. Mulbagala's views on these matters with a livelier interest if he is aware that they expound the Madhwa philosophy, which promulgates certain definite teachings based upon the Vedas, the Sacred Scriptures of Hinduism. These teachings are frankly dualistic in outlook, God and Matter being co-existent and eternal, with Soul, also eternal, as a link between. There are five great dis-

tinctions made, of God and the individual soul, God and Matter, the individual soul and matter, one soul and another, and one part of matter and another. There are other special tenets characteristic of this philosophy which have some resemblances to certain aspects of Christian theology. Its followers are known for their missionary fervour.

Professor S. Radhakrishnan gives an interesting outline of the Madhwa teachings in *Indian Philosophy*, Vol. II, pp. 737-751, and its tenets are expounded by Dr. Mulbagala as they arise in his discussion of yoga.—ED.

THE VEDIC text says that God is the light of lights, author of the creation, sustenance and dissolution of the Universe. He is the Lord of all, the Ruler of all Universes, and is the sustainer of all visible and invisible worlds. He binds all together through thirty-three different devatas, or principles, which are capable of conferring advantage upon man. It is possible to illuminate things and explain things regarding the light of lights.

God is All-Resplendent and All-Master of all the worlds of the Universe and of the thirty-three principles through which He holds sway over all. The first eight are :—Heated Cosmic Bodies, Planets, Atmosphere, Super Terrestial Space, Sun, Rays of Ethereal Space, Satellites, Stars.

Vedic lore terms these eight *vasus*, in which all things live, move and exist and so these eight vasus are the mainstay of all that is life, all that

is movement, and of all that is existence. They are very important.

Next in the thirty-three devatas are the ten *Pranas* or Rubras, that is Nervauric Forces. These enliven the human body and vitalize the whole of the human system. Included in this group is the human spirit behind the vital system of Nervauric Forces. The ten are divided into five main groups, the human spirit being the eleventh.

The first is the physical system, which comprises all tissues and fluids of the body from bone to the skin. It is purely the gross physical system of the body.

Secondly there is a group of energies, frequently called the five vital airs. They are as follows:

Prana or the Expiratory Force that helps human beings to empty their lungs.

Apana or the Inspiratory Force that helps human beings to draw air into the lungs.

Samana or the Solar Sympathetic Force, which is situated in the centre of the abdomen and serves to carry chyle (Rasa or the essence of food and the essence of blood) to all the different parts of the body.

Udana, the Glossopharyngel Force, which helps the human being to draw food down the throat into the stomach and into different parts of the digestive system and gives rest, releasing strength and energy to vitalize the whole system of man.

Vyana or the Motor-Muscular Force that helps human beings to move, to live, to do, to act, to think and to do anything which involves motion.

These being the primary important Nervauric Forces of the body, every Aryan at the age of eight in the case of Brahmins[1], and at ten and twelve in the case of Kshatriyas[2] and Vaishyas[3], are initiated by the thread ceremony and are prepared to repeat them with understanding and offering prayers morning and evening which are called *Syndahya*.

Third there is the Mento-Motory System which expresses the principle of volition and the principle of individuality, and includes five distinct principles of action, namely, articulation, grasping, locomotion, reproduction and excretion.

After this comes the Mento-Sensory System, which includes the principle of judgment, the principle of memory, and the five principles of sensation, that is, sight, hearing, taste, smell and touch. This is very important, because the soul does its thinking through this Mento-Sensory System.

Then there is the Spirituo-Emotional System, which comprises love, cheerfulness, happiness, and oneness with all. This is also important as

[1] Brahmins constitute the priestly caste.
[2] Kshatriyas the warrior caste
[3] Vaishyas that of those engaged in business

the soul entertains these through Prakriti—that is Primordial Matter or elementary matter.

After the ten rubras and the human spirit, there are twelve different *Adityas*, or months. They cause the term of existence of each object or being. The thirty-second is the one all-pervading electricity, Indra, which is productive of great force.

The thirty-third and the last principle is *Prajapati* (Yadnya), a beneficiary act for the benefit of mankind by the purification of air, water, rain, vegetables, foods. This aids the development of various arts and also honours the learned and wise. This beneficiary act means burning different kinds of incense, clarified butter and such other things in the fire, which is called the sacrificial fire. Such offering through fire brings about all the benefits related above, because it removes all impurities from the air. These are the thirty-three principles which are properties and actions through which the Universe is held together in perfect order, by the law of the Lord who is the Supreme Being, Omnipotent, Omniscient, Omnipresent, who is the thirty-fourth and the efficient cause of all the Universe. God, through the means of these including the ten Nervauric Forces, makes the soul acquire all kinds of knowledge and strengthens it to carry on the mental processes and perform all acts. God is second to none. God is pure spirit, God is formless. All

His attributes are not only pure, but also not at all defective in any way. God is the efficient cause of the whole creation.

Creation includes in its very nature that it was created from something different and already existent. Creation presupposes dissolution and therefore is inherently impermanent, but nevertheless it is not false. The life of creation as a whole is very unimaginably long but still it changes its forms and its means. The whole creation is created by God through Primeval Matter, which is self-existent. Soul also exists distinctly. The Vedas alone declare the true nature of God. God is misconceived by Neovedantists, by Christians, by Mohammedans, and others as being Soul. This does not stand either to reason or the laws of nature, which are the laws of a just God. If God was Soul and the soul was embodied in the impermanent body God would as well be impermanent and ignorant as the soul itself is, as is the daily experience of every human being. So He is not Soul nor yet Matter, but remains pervading all matter and all souls. The all-pervading Matter is likened to clay, which is used by a potter to make a pot, and as such when the pot is complete, it has existence until it is broken, and when it is broken it becomes again clay. The work of God in creating the world is just like the potter, the clay being different from Himself and the pot also

different, and so the created matter is also different. The Omnipotence, Omniscience, and Omnipresence of God can easily be seen through the design that can be seen all over the earth. The regular work of the seasons, the movement of the earth, sun, stars and other bodies show us a great geometrical precision of things that happen. Looking behind all these things intelligence can prove directly that God is working through them in action by which the physical eyes see these wonderful designs of His.

Men, such as we are, do not know who has made them. The scientists say that all this intelligent world has come out of nebulæ, material nebulæ, which is inert matter. From inert matter nothing can be the outcome of intelligence and design and system, and so scientists are not true in their opinions. The very formation of the body is the great wonder of all the wondĕrs of the world, which no material science can probe into, though bisection is done when the soul-principle within leaves the body. After it has left the body the scientists cannot account for different sensations, different workings, or why they work. All this is an enigma to material scientists. Such an intelligent work within the system of the body as is done by the heart and digestive organs, will show that there must be a par-excellent, a par-intelligent entity behind.

Thus in the multitudinous nature of mankind and creation the existence of an all-powerful Being is also sufficiently proved. We perceive no two persons alike, no two persons on the same level of health and wealth. Some suffer, some are happy. This uneven state of existence could not be due to God if He is encased within this decaying body, because He is all bliss, and He has no desires whatsoever, being all free from any attachments of the whole of the Universe. The creative power within Him is the inherent motion projection of the forces and powers of God. His laws are purely just and He is All-Merciful. The different phenomena of some dying with hunger, while others are magnets for money and power, demonstrate that God does not manifest through them or else each one would have been alike. The very fact that there is ponderable, palpable and tangible difference between man and man on any hemisphere of the earth shows, without doubt, that Soul is not God. He is just and merciful because He has created the earth for all to enjoy in the same way according to their capacities. The laws of God are not only just, not only pure, but are also in harmony with what is actually done by the man, for whatever he does he only gets back the fruits in accordance with what he deserves, that is, on the merits and demerits of the soul's work and soul's thinking in relation to its progress

in the world It will reap all the different results, good and bad. Therefore, in this way God doesn't favour anyone ; He has made laws and they are immutable, unalterable and permanent. They can stand any test. They have stood so from the very beginning of creation. The laws being without blemish, they apply equally to all creatures, and so this proves that God is a just judge.

If God was in every human being, if God alone was the soul principle in the whole world manifesting as Matter, Soul and also body, it would be simply ridiculous, because then no one would be responsible for doing anything in the world, for what he has done or not done and there would be chaos. To make it more clear :—If six people were to do six different evil acts, each saying that God was within him, and that it is He who had worked in the mind, then each is not answerable for any of these acts as it is God only Who did them. One might commit murder, and declare that God should be hanged, because He gave the impetus to do it, and that it is He Who is responsible for all the evils that all have done. This does not stand to reason, for it does not work out so in the world. Therefore it is the soul which is responsible, for it has a past of its own and reaps in the present what has been sown in the past, and also stores seeds for the future to come. God has neither present, nor past, nor future. As a supreme being,

He overspreads all visible and invisible worlds in the Universe. All these are explained in the Vedas (*Yajurveda*, lviii ; *Rigveda*, 1, 64, 33 ; x, 48). This entire nature of God, as Pure Spirit, as All-Mercy, and All-Power, without defect, without caprice, is nowhere expressed except within the Vedas. In short, He is the inward controller of all. He is the inner voice within human beings. He is without hands, without material eyes to see : as God has no form, He can only be seen by Soul. As self-existent Being He is all immortality and is purely distinct from Soul. It may be asked whether God could create another God by His Omnipotence. Omnipotence clearly means that He can do all things in creation without any external help, and He does not require help for grasping and moulding the visible and invisible worlds.

Disabuse the mind of the idea that one can attain to communion with a personal God by yoga, because He is purely impersonal. He has no body, no eye, no limbs whatsoever like a human being ; He is not imperfect as human beings are. Perfect, formless, it is evident without any doubt that He cannot be the material cause of the Universe, so He is not a personal God He is never embodied and never born. Some people want to know where He is. The Neo-Vedantist principles contradict the original texts of the Vedas and are not

reliable and are not true, for they consider that God is expressed in and also that He is the material cause of the Universe. The Universe is explained as Maya, which means illusion. Maya is likened to His power. God's power would be illusive in this case : it would mean that the Universe is a trick. To expect God to be the material cause and to be Soul, which reaps the fruits of suffering and joy, would be attaching to God all the imperfection and difficulties and disabilities of material objects as well as those of the souls. If He was the real material cause as expressed by the theory of Maya, and if He was also the Soul, there is no necessity for creation at all. Why should there be a creation of illusion and delusion ? God would not delude anyone because He is pure. So it is contradictory to His own attributes to say that God creates everything through illusion. In Neo-Vedantism wherever there is a quotation showing the illusiveness of the Universe, such as the familiar example of a rope and a snake, the rope being mistaken for a snake, you will find that both objects exist although one is mistaken for the other, and the other also exists as well as the one compared with or mistaken for. By reason of Nature's law and the existence of two things, the world is made of matter and within the world is the soul to express, to enjoy and to suffer according to its own action. The explanation of the world as

Maya, an illusion, is a far-fetched one and inadequate. There is mysticism gathered into it as motive which plainly could not be explained. Leave aside the Maya principle which stamps itself as not true. If God also were a material, a soul and all else He would be born, He would die, He would enjoy, He would suffer, He would have to undergo all the things of earthly living, so this argument is absolutely not in keeping with the All-pure, All-perfect God.

God is only knowable within the tangible Universe through His design of that Universe. His intelligence is knowable by the soul only. Through the soul, the human spiritual principle, He instructs the human soul as an inner voice by His Omniscience and Omnipresence and not with the organs of speech or any other different organs. Only in Samadhi, a superior condition attained through the practice of yoga, which is the last stage to be attained in mental repose brought about by concentration and meditation, God can be cognized and communed with. There is no other roadway to cognize God except through the path laid down by the Sages of the past, and that is yoga which can be achieved provided the student wants to feel and know and have communion with Him, and wants emancipation from all earthly bonds and imperfections of the flesh.

To sum up, therefore, the definition of God is

that He is never embodied, never born, never takes a human form, because He is Omniscient, Omnipresent and Omnipotent, and as such, He is the efficient cause of the entire Universe and not the material cause of it. He is also eternal knowledge and eternal bliss, which are uniform and uninterrupted. His laws being definite are just and never changeable. He is the only just judge and the Lord of all the luminous worlds, and the entire known and unknown Universe.

Chapter XI

THE SIGNIFICANCE OF OM

This word OM which is spelled in English with two letters should be properly spelled as A-U-M and they should all be pronounced as soft letters.

This word OM stands for God. It has great significance, a significance which manifests itself in motion, knowledge and attainment. To explain : a child as it draws its first breath on the earth and gives its first utterance and articulation as it breathes the air from outside, cries a-a-a-a-a. This is the sound which it makes as it begins to cry, and is an inherent projection of enquiry on the part of the incoming life. That sound in itself is a proof that there is life, motion in the material body of the child. It also is an emphatic proof, direct and conclusive, to show that there is a soul within, that the body is not inert or dead material.

This sound is the soft *a* and partly guttural. The tongue does not touch the palate. The sound comes from within and goes out, and any sound that is in search for things wanted is always so expressed as *ah*. It is pregnant with meaning as it stands for life pressed forth.

The second is soft *u*. Unfortunately there are no exact equivalents in the English language for these sounds. To pronounce this soft *u* close the lips in a circular form, saying *oo*. This indicates that the search symbolized by the first articulation is being closed.

This partly closed sound *oo* is an indication of having learned the why and the wherefore of life and its purpose, through knowledge. The enquiry is coming to an end. Thus its significance is explained and is seen to stand for a purpose gained.

Now the last letter, the soft *m*, is made by bringing together both the lips and so ending the enquiry and conserving the knowledge gained within.

These three stand for the beginning, the middle, and the end. The beginning is expressed by motion, the middle is expressed by assent, and the end is shown by the bringing together and closing up of the inquiring articulation started at the beginning. The whole word in the Sanskrit language can be scientifically explained and is based on a true model, so we have one word OM showing the beginning, the middle and the end of all the things in the world expressed as motion, knowledge and attainment. Thus these three letters A.U.M. are also known as the symbol of God. The Vedas have full explanations of this word. AUM is the highest name of God, being composed of three

letters. This name comprises many other names of God, and briefly they are as follows :—

A stands for Virat, Agni, and Vishwa, etc.

U stands for Hiranyagarbha, Vayu and Taijas, etc.

M stands for Ishwara, Aditya, Prajna, etc.

The significance of these is very great. These are not just names to be misunderstood, but are the attributive powers and potentialities of the Omnipotent God. So OM signifies the great God who is Omnipresent (*Yajurveda* xi, 70). He alone whose name is OM is immortal, is worthy of human beings' adoration, and none other.

All the Vedas and Shastras declare OM as the primary and natural name of God, including thereby all motion, knowledge and attainment for the purpose of knowing Him. There are other names but such are secondary. OM is a name of Him whom all the Vedas declare to be worthy of homage, to whom all devotion and righteous action lead, and for whose realization a life of chastity and celibacy is led. The secondary names or powers of God have each a special signification.

Virat, which comes from the root word rajri, to illuminate, with the prefix V and the suffix kwip, signifies God, because He illuminates this multiform Universe.

Agni, comes from the root anchu, which signifies gati, motion, knowledge and also worship. Gati

means to know, to move, to realize, and therefore God is to be known as All-knowledge, Omniscient, worthy of adoration, worthy of realization, and a fit subject to be known and sought after.

Vishva, comes from visha, to reside, and signifies that all the world and the worldly objects dwell in Him and take residence in Him, and He also in turn resides in all of them, further clearly showing that He is All-pervading, the world and the souls being the pervaded.

Hirayagarbha : hiranya means light, garbha means source, the whole word therefore describes one who is the source and support of all luminous bodies such as the sun, etc. *Peyajurveda* 13, states that in the beginning there was only one truly conscious being, because it is He who creates and sustains the sun, the earth, and other luminous worlds of the planetary system. He is therefore the only adorable Being, the blissful conscious One.

Vayu comes from the root word va, to move, to kill, thereby signifying that the One who is the life and support of the Universe, is also the cause of its dissolution, being mightier than the mightiest as this power reveals. He moves and kills, meaning that He creates and also destroys.

The third of this series, *Taijas*, comes from teja, to shine or enlighten, thus describing Him as resplendent and giving light to the sun and other luminous bodies as well as enlightenment to the

human, such illumination being the only light that is to be sought after.

Ishwar comes from the root isha, meaning power and knowledge, and therefore signifies One who is unparalleled and infinite in knowledge and power.

Following Ishwar comes *Aditya*, from the root a and du, to break or to become decayed. This expresses One who never dies, is therefore an immortal, One that does not decay nor can be killed in any way or broken, hence this title shows eternal existence.

Prajna, perfect-pure, from pra, perfectly, and jna, to know, describes the One being, whose knowledge is perfect, and who is omniscient there being no one second to Him. Here ends the quotation of the Vedas.

Thus these three significant letters form a one syllable word AUM signifying God. It is not an arbitrary word, nor is the Sanskrit word Deva arbitrary either but purely scientific, div, meaning to shine, effulgence or luminosity, describes Him who is All-shining and All-effulgent, that is the Light of Lights.

The chanting of the word OM, signifying God, expresses at once the seeking, the completion of the seeking and the closing-in of the sought, so this word is the best for meditation purposes.

OM being the highest expression, and the natural verbal expression of God should be used in prayer

even to the exclusion of any other word or words and then becomes a secret doctrine to the yogic student. Discard other words and practise in your meditation OM only, locating OM with the soul alone within yourself in the six important centres which have been already explained as between the eyes, the tip of the nose, in the centre of the head, in the navel, in the spine, or in the heart. Thus locating OM within the soul as the expression of God—a very simple monosyllabic word—concentrate upon it, contemplate upon it, and attain unique meditation, because this word OM is a combination of all the names and the powers, and the attributes of the formless One.

Why should any word express God? The manifestation of this idea primarily springs up from the soul's urge, the soul being in essence eternal, and existing with God, as a prayer of God. A word then manifests in the soul when it is released from the body through the accumulation of the results of past deeds, and when it collects the fruits, the bitter or the sweet according to the merits or demerits of those past actions. This is really not only natural but it is just. The idea is that the soul though conversant with the knowledge of God is yet caught in the whirlpool of action, confused and confounded, and therefore it is the soul that wants to know God, and so it moves, it attains knowledge, and gains the attainment, and all these

three are expressed in the threefold name AUM or OM. Gold, if it would be under the covering of ash, or a diamond mixed in the coal mines will have no value unless the coal or the ashes are removed from the diamond or the gold. Similarly the soul shines in its pure glory as it is in essence self-existent when it bathes in the knowledge of the OM—God. This is to be realized through complete effacement of itself as body, through concentration, attaining contemplation and remaining in mental repose.

In short, this mono-syllable OM with all its pregnant meanings is an expression of the idea of God which is inherent in the soul expressed from the very first breath of life. The soul then passes along the thread of life to acquire knowledge, and when knowledge is acquired, it further proceeds to maintain an attitude of mind which is completely in repose in the perfect bliss of the enjoyment of the presence of God and in communion with Him.

There is no simpler, easier or more dynamically forceful word than OM in any language. Compare it to the Greek *Logos* standing for the Word, as God. Even the English God has no syllabic or alphabetical meaning, but OM has an alphabetical meaning which points to and leads on to that one God who is a conscious and blissful Being with All-power, with All-knowledge, with All-strength, and with All-presence, in infinite degree.

For attainment of yoga it is therefore important to withdraw the senses from other long prayers, words, sentences and thoughts, and focus the mind on this monosyllabic word OM. Mentally cognize it in any of the six places referred to, which are the centres of expression of God, according to the level reached by the yogic student.

The great sage Vyas in a treatise on yoga has proclaimed that by yoga one sees light of knowledge by concentration between the eyes, in the navel, in the heart, and in all other centres. By such practices it becomes possible to talk with people who have passed on, with some higher spirits, or lights may be seen, characters, etherical images, outlines and so on. According to the Sage these possibilities have been mentioned among others to be attained by yogic practice. At the same time it is necessary to discriminate between the bad and the good in what is seen or heard. If the image seen were to produce the slightest fear or chill instead of reverence and respect, persist in throwing that phantom out and pray God for a higher attainment which will bring a respectful and reverential presentation.

Remember and practise, but never try to call this or that person. Do not call anybody. Practise OM and let come whatever comes through prayer offered without attachment. Meditate also without the idea of reaping special fruit. Concen-

trate on OM, and let the light come and give what it may. When the student becomes truly non-attached, and is not hankering after any nonsense, if he is righteous in prayers, then only righteous and highly evolved spiritual entities will come in visions, talk and advise and perhaps show an outline of the subtly materialized body. But it is essential to be able to discriminate discreetly between bad forces and good forces. The summoning of good force can be achieved by exertion, by yogic practice. But use such good force for good only ; if not all power will be lost and the student will have to begin from the beginning as if he were an infant. The practice of yoga is very simple, and easily attained if there is no selfishness. When such attainments come, sticking rigidly to the truth with all the honesty at your command, begin to practise, preach and teach the truth only. The student who uses that power only for doing good, and good alone, comes face to face with God. If he does otherwise he will lose it. Trying to materialize the father, the sister and other relations as phenomena is meant for fools. Through a sign, by word, by mental telepathy, by gestures or by visions light may come showing that those people on the other side want help and prayers, but this should not be done unless a clear understanding comes. Do not seek to contact them for selfish gratification. By contemplation on OM the student

himself becomes strong to help even the spirits in the spirit world. Certain cases will occur when power aroused in this way will enable the student to see either true sages or the ordinary lower type of desire-spirits. Sages and Savants will help and lead on to the highest goal, on this earth and also in the higher worlds, but the desire-world-spirits will lead astray both here and hereafter, so such evil should be avoided.

So there is need to be careful when contemplating on OM. The power and the force will come, but when it comes it must be used for righteousness, for personal well-being and for the good of humanity. Righteously fulfil legitimate desires, and strive with all these powers for the good of humanity that humanity may attain to union with God—OM !

Chapter XII

THE SIGNIFICANCE OF SOUL

Soul is a conscious entity of purely spiritual quality. Soul is not all-conscious, neither is it all-spirit, as is the all-pervading God. Soul in essence and in nature is a spirit and a conscious being, but unlike God is limited in power and knowledge.

The *Rig Veda* (xl, 8) proclaims that human souls are uncreated and immortal but are limited in powers, potentialities, knowledge and other attributes. The attributes of All-Spirit-God on the contrary are without blemish, complete and All-Powerful. The same thing has always been said in three other Vedas, the scriptures of the Aryans.

Yoga Shastra Sadhanapada (20) by Patanjali, a Sage, who is the chief source of the heritage of yoga, states that the human soul is a free agent in the matter of performing deeds, but is subject to the laws of God in the matter of reaping the fruits thereof. Madhwa philosophy reiterates the same principle.

God alone is said to be the inner controller who is above all. The soul is always a doer and free

to act, but God has unlimited powers, while the soul has limited powers. A free agent means one who has the body, the gross elementary body, the vital forces, the senses, and the mind subordinate to the soul's pure will. If the soul were not a free agent it could not justly reap the fruits of the deeds either good or bad. The soul is free to act according to the capacities it has developed, capacities due to past impressions and tendencies and deeds done in former incarnations. The soul when it has completed a sinful act becomes subject to the operation of the all-just laws of God, and thereby reaps the consequences of its sins. The idea held by the Neo-Vedantists that Soul and God are one, will not stand the test of logic and reason, as then God would be suffering and reaping fruits bad or good, according to the acts done or the sins committed by man. Limiting God with ignorance is gross absurdity.

So Soul is different from God. Soul is a free agent inasmuch as and insofar as the performance of deeds are concerned, but it has to submit to the divine laws in the manner of suffering pain and misery for its sins. Disabuse the mind of confused ideas of the human soul as the same as the Over-Soul or Omnipotent God. Students are sometimes taught to affirm in the name of material forces like vital energy. Electricity is a vital energy, but its utilization is for purposes in the physical

world and remains entirely in the hands of intelligent conscious beings. Such energy by itself cannot be personified as a being, to direct processes for the purpose of creation, sustenance and dissolution which are the three activities of God only. Affirm therefore only in the name of that formless All-being and All-conscious and All-blissful God alone, and not in the name of any entity like vital energy or vital strength as they are physical matter and will never answer, being unconscious.

There is also another misunderstanding. An untruth has been forced down the throats of deluded humanity that the soul is created, but this is not so, as it is self-existent and eternal according to the *Rig Veda* (xl, 8). It is beginningless like God, as is also the material cause of Universal-Primordial matter, but the latter is under the control of the soul after once being created by God. Therefore, whoever performs natural actions, obeying nature's laws which are God's laws, and also good actions, reaps good only. On the contrary, if evil acts are done, evil reaping of the harvest will be the heritage of such a soul, because God is the maker of the body, and the bodily organs, but not the doer of the actions. It does not follow that what a given body suffers should also be suffered by the maker as can be seen in the following example :—

Iron is found in the mountains, dug out, trans-

ported into the cities and then is made into different weapons, such weapons again are taken as instruments by human beings, and human beings can use them to murder people. In the fitness of things it is not the iron nor the weapon that is hanged but it is man who uses the weapon who is hanged. So the one who makes weapons, guns and cannons is not hanged, but he that commits the act. The original maker has nothing to do with what the tool is afterwards used for or turned into.

Similarly God being the maker of all that is existent, sentient or insentient, does not reap the fruits of the deeds done by the soul. The soul is directly responsible for all that it does. The origin of Soul is beginningless, and it necessarily follows that it is also endless and so eternal.

It may be asked why should the souls be put into bodies ? The soul is put into the body by God to enjoy the pleasures of His creation according to the deeds it does, and justly God makes the soul alone bear the consequences of all its actions. So, the soul is alone the doer and not God, as has been misunderstood by many people in Christendom and other places. If it were taken for granted that God was the doer Himself, then it would be said that it is He who puts into the mind the idea of doing this or that. In that case the soul which is within us commits nothing whatsoever and not committing any sin, would not be responsible for

any deed according to the consequences of the actions which we see working out on the face of the earth. We see human souls suffering from different oppressions, each having a different suffering, a different ailment, a different want, each one differently built up, and each one's mentality and profession also differs. The very difference that exists in nature proves that in each human being a separate and distinct soul vibrates. If God was in each all would have been alike, and not only alike, but as pure as God Himself, righteous and just, creating worlds, suns, moons, and the Universe.

We do not see souls behaving like this because they have only limited powers and therefore souls are conscious beings but limited in their power, unlike God. If God was the soul, if He was prompting a soul to commit a sin, it would not be the soul that would be responsible, it would be God Himself. In the ordinary daily life, the man who prompts one to do an act which is criminal is more responsible than the man who actually commits the crime, so obviously, if it was God Who had prompted the soul to commit sin, it would be God too Who would be responsible and not the soul. For all purposes the soul is a free agent to do acts according to its own mind, discriminating between right and wrong, deliberating upon right and multiplying right alone. This free agency should not be and cannot be denied

to a soul. It is the soul and the soul alone that is responsible for either bad or good. For the purpose of emancipating itself from the meshes of the mundane world and going into the highest ecstasy, bliss and communion with God, it has yoga as its means and the souls can follow this way and evolve salvation for themselves because in essence a soul is a conscious entity and God also is one. This one common quality of God and Soul has misled the human mind to mix up Soul with God since by nature both are pure and immortal.

By nature Soul being pure there is no eternal condemnation at all. A soul is pure and by implication being encased in the body it is encircled with impurity, and it is, therefore, for each soul through impurity to rise to the purity of its true nature. In the creation of the Universe, in its sustenance and dissolution to the elementary form, does the soul take any part ? No ! The soul within us tells us that we are tiny, finite beings, living for all purposes in an environment of the world where we can do only limited things and no more. Neither can the soul control the awarding of those fruits of deeds done by other souls, good or evil, but God is the only judge who awards these in His attribute of All-Just-Being. So these awards are purely the actions of God. Souls are restricted and their power lies in reproduction, multiplying, procreating, and rearing up children, in the acquisition and

distribution of knowledge and art and so forth, over the face of the earth. The soul is limited, for instance in this also that if a soul wants to produce a male child only, it cannot do so. Therefore, even though the power of procreation is within the soul, yet it is not capable of producing what it wants from its own body. This proves entirely that the body or the gender of the body is manipulated and determined by a higher intelligence, that is by the greatest Geometrician of the world—God! Acts of God can never be sinful, He being All-pure, All-resplendent, and All-blissful, but a soul's actions are both pure and impure, good and bad, mixed. The cause of such mixed action on the part of the soul is due to the matter, for matter is changeable and that which is changeable is unhappiness mixed with happiness. Happiness and bliss could be and is alone the privilege of the entirely pure Being—God.

There is not a single instance of immortality throughout all history: however many personages may have been emperors or saints or sages or prophets, yet having had a body, a covering of the elementary form, they have suffered death. The queens of Henry VIII were beheaded. Some emperors were cut to pieces, others were put into jail, even prophets like Christ were put to death. This shows unmistakably that where there is matter mixed with the soul, it necessarily brings a

mixture of happiness and unhappiness, and a soul therefore is not God as it suffers miserably.

Now souls have limited knowledge as against the eternal All-Knowledge of God. Souls have desire for the acquisition of things, belongings, money, buildings, clothes, jewellery. Well, if a soul were God, God needs nothing, and we as souls would need nothing too. Therefore, never mistake the inner-soul of yourself as God, and do not think that any consciousness of the soul is the end in itself. It is a road to salvation, however, for consciousness of soul rightly and naturally unfolded leads to the consciousness of the Super-Spirit which is within the soul. This is not Christ-consciousness, an idea which has been implanted into western minds and which is an untruth, but it is purely God-consciousness only and none other. If enlightenment is sought, effulgence of God and God alone Who is the maker and the Father and the All-powerful Being (and there is no one second to Him) create His consciousness, but not mediumistic consciousness.

There is no Trinity in the Aryan culture, yet the deluded amongst them also have said there is a Trinity of Brahma, Vishnu and Maheswar, and in the Christian there is a Trinity of Father, Son and Holy Ghost. The same idea is found in Mohammedanism, but all these are mistakes, all these are untruths. The real meaning of the

Aryan Trinity is Bramah, He who makes, that is the Creator; Vishnu, He who pervades all, All Sustainer; and Maheswar, the Lord of all, and He who dissolves. These three are pure attributes of one God and there are no three God-heads.

These three attributes of one God only were mistaken for three Persons, which is a wrong idea, but is believed by some millions of people in India. So, the Trinity of Father, Son and Holy Ghost has upset the understanding of one God without a second, formless, without any personality, Pure Spirit and Conscious Being. Understand then that there is only one God, one for all human beings, animals, mammals, insects, worms, and inert dead matter, like mountains, rivers, trees, plants and all such things. The attributes of the soul, on the contrary, are unlike God, and are pregnant with desires for the acquisition of material things only, and the resulting activities, feelings of sorrow, displeasure, inspiration, expiration, as also the closing and opening of eyes, of the senses, internal changes and disorders such as hunger, thirst, joy and so on. These are attributes of the soul, which are distinctly something different from the attributes of ever-pure God. The soul is not material, but its existence is proved by these attributes which are limited, although it is imperceptible to the senses. All these manifestations

are within the soul, and when a soul that has been in the body leaves it, they cease to manifest. The soul's knowledge is neither uniform nor uninterrupted but God's knowledge is uniform and uninterrupted. He always lives in the present. Everything is present. The past and future, the tenses, are only there because the human soul has a relation to the body which changes and has need of changes in tense. Tenses have nothing to do with God Who is ever-present. The soul also is ever-present, but not as embodied. When it is embodied it is liable to change, being liable to decay, death and destruction. Also note that there are myriads of souls in existence each distinct by itself. If two people felt pain, and if the soul within the two were one and the same, each would feel the same pain. If in human beings the soul were one only as has been made out by misguided minds, the whole humanity would have had the same soul and would have had therefore a unique experience of either pain or happiness alike. Actually speaking this is not the case. Each one has a different sensational feeling of happiness, sorrow, joy, in a different way, at different times, and therefore this proves convincingly that the souls are distinct from each other, and they are myriads and myriads in number.

Here is another proof of the same point: if only one soul was pervading all the souls, states

of wakefulness, death, union and disunion with the body and the senses would take place at the same times. It follows that souls are distinct, although pervaded by God. But souls are the only friend of God, and in its pure spirit or spiritual or subtle body, the soul knows what God is, and that is why there is the urge within us through this body really to know what is God. Each soul being existent contemporaneously with God, that which so exists at the same time with another knows the nature of the other and knowing His nature has the urge to know God.

Even a great atheist, Epicurus, has said in his dark moments, " Oh God save me ! " This atheist wrote many books disproving the existence of God, but in moments of difficulty, in moments of anguish, in moments when life was passing away, when the soul was leaving the body, he expressed the urge within the soul by appealing to God. If Christ was All-God, he would never have also said, " My God, My God " when he was being crucified. So Lord Khrishna, Lord Buddha, Lord Mahomet, all these are not Gods ; they were high souls, they were highly evolved spiritual souls. This is the line of demarcation which should be drawn and remembered, and it will carry conviction to the heart. Pure soul is within every human being, and wants no medium whatsoever to see God. To live in God, to move in God, to know God, to

commune with God, the need is to have God-consciousness, and not Krishna-consciousness or Christ-consciousness !

The idea of Sohambramha, the *I am God* of the Upanishads, and the *I and the Father are one* of the Bible, is misinterpreted by the interpolation of the priestly class. Their true meaning is *I am in God, I am in the Father, and the Father is in me !* That is the correct interpretation of both the Upanishads and the Bible, because God is All-pervading, and He is within us, and He is here and He is everywhere. And because He is everywhere He is in our souls too. Each soul is located in a given restricted space. If a soul were really God it would pervade the whole earth and the world, and everywhere. If souls were All-God, that All-Pervading One within the soul, then they could not be constrained and compressed and contracted in a single body, so it is absolutely false that the soul is God. Soul is pure Soul, but less subtle, less conscious, and limited in power, unlike God Who is in everything and All-pervading. And those interpretations which have been given, Om-Tat-Sat for instance, should be taken to mean that we have always lived in God and that He alone is All-God.

Tat Twam Asi is often translated *That thou art*, but this is wrong, such are not Vedic texts at all. It means *Thou art in that*, or *In that thou art*, and

means *I live in God*. That God and I are one means that the two are in complete harmony. Let us take an example :—There are many people who are writing at the present time[1] that they are with President Roosevelt. This means that they are in complete harmony with his propositions, his work, his actions, that is with what he is doing, but not in the sense that he and they are one bodily, in deeds or in nature. The idea of God and the soul being one is similar, but it has been misunderstood by the poor mentality of human beings, not using logic, reason, nature's laws or comparing other texts. The soul is like a body unto God. It has been stated before that as this human body is to the soul, so the soul is a body to God, so each human being has in its soul—God. To know Him, practise yoga. Yoga is the withdrawing of the senses within yourself. Living deep in the inner consciousness, in the sacred shrine of the heart, or in other centres, and knowing Him there brings certainty not by the bodily eye, not by the material eye, but by the spiritual eye, the eye of knowledge.

There is great talk also in all religions that God has made man in His own image, which is again utterly false, because originally God is *formless*, a formless being, and cannot have any reflection in forms. An image needs a reflector like a mirror.

[1] Written in America, 1934.

That which is an image can be reflected through a material medium like a mirror but the reflection perishes and is impermanent, so if we are images of God—granting for one moment that we are—we would become perishable, although God is not perishable. The facts are otherwise. The soul is not perishable. God is formless! Soul also is formless! And if God had really made man in His own image, why are not men each alike in image? So it is simply absurd and faulty to think that God ever made anything in His own image. If He did make anything in His own image it would have been permanent, never would have decayed and been destroyed. Since man dies, decays and is destroyed, therefore, man is not at all made in the image of God, and Soul is an entity distinct from God.

In nature Soul has inherent powers and by those powers follows the road of emancipation, but being cloaked with flesh fetters, is deluded and confounded in the worst confusions. Know then that soul is conscious, soul is pure in nature. Let us try to remove this confusion of the earth-bound mind and to rise to the level of knowing the inner powers of Soul, which require further explanation. Having inner powers within the soul it is possible for each soul to know and enjoy and bathe in the blissful effulgence of God. That is the real search, real aim and goal of the soul. It is immortal,

and therefore, being immortal, does not suffer mortal things throughout eternity as it is pure in nature. Good deeds and righteous actions are necessary, and these righteous actions have been discussed. By doing such deeds the way is paved to know the nature of the soul, first cognizing the experience which is called Self-Realization. When the Self is realized there follows cognition of the highest Self within that Self, which is God. The soul becomes pure like gold, which shines after it is removed from the ashes, and as the diamond when it is removed from the coal, so shines the soul in its original glory through removing evil and keeping away from the fleshy religions that misinterpret truth.

Pure spiritual religions are those that are applicable to the whole of mankind, equally, without any distinction, without partiality or bias, and that religion is Vedic religion, Aryan religion only. The impartiality of the Aryan religion teaches through Vedic texts that Soul is pure and that there is a soul within each which is pure in nature and through its purity each can with effort know and realize the All-pure and All-living and the All-Being God—the only greatest friend of the soul.

CHAPTER XIII

PRIMORDIAL MATTER

PRAKRITI is the name of the first principle, Primordial Matter. The entire material Universe, everything and anything that is, excepting God and Soul, is the direct emanation of this Primordial Matter.

Sankhya Shastra (5, 12) deals with this subject and gives the only correct idea about Primordial Matter, which is transformed into the diverse objects of all the worlds, and all the entire Universe.

Rig Veda (6, 165, 20) gives a clear elucidation of this Primordial Matter as well as of God and Soul. It is the trunk, the very stem of a tree whose branches are all this multifarious and multiform Universe, which evolves and then in turn is resolved into its elementary condition at the time of dissolution.

Primordial Matter in its elementary form, its potential form after dissolution and before creation, has three equal proportions of three qualities. Those qualities are : Satva, purity ; Raja, activity ; Tama, inertia. The first quality of purity produces

intellect, the second produces passion, the third produces stupidity and ignorance. When there is an equilibrium of these three, matter is in its elementary form and does not manifest.

Manifestation takes place when God begins to evoke form out of this Universe. From Primordial Matter, the first emanation is the principle of wisdom, Mahatatwa, and from this principle of wisdom proceeds the principle of individuality or ego, Ahankara. From ego spring up the five subtle entities. There are also ten principles of sensation and action and Manas, mind, which is the principle of attention. From the five subtle entities, issue forth the five gross entities called Bhutas, that is solids, liquids, light, air, ether. These are twenty-four entities in all. The controller of all these twenty-four entities is the Purusha, the supreme spirit of divinity as well as the human spirit. These twenty-five Noumena as a group constitute the entire existence. Of all the twenty-four, Prakriti or Primordial Matter is the only one that is uncreated. The other twenty-three that have been mentioned have been created from Prakriti by God, and the first which He creates is the material existence of the whole Universe, made from Primordial Matter. God is not the effect of anything. If He were the material cause of the Universe, there would be an effect also, and whatever has an effect perishes, dies. Therefore

God, Who is pure spirit, is neither the cause nor the effect of the Universe, but He is the efficient maker, creating all these twenty-four principles from Prakriti. The gross entities can be traced from effects to causes. Solids, Prithvi, come into existence from liquids. Liquids, Apah, are originated from Teja, that is heat and light. Teja, which is heat and light, comes from the uncreated, immortal, eternal Prakriti, Primordial Matter. This Prakriti, the eternal entity, is the source, the cause, and the support of all the Universe, and the Universe in turn is made by God.

The five principles of knowing, that is sensations, are hearing, sight, smell, taste and touch, and the five principles of action are speech, grasping, locomotion, reproduction, excretion. From the subtle entities as stated above spring the gross entities—Earth, Water, Light, Air, Ether. From these again develop various kinds of trees, plants and so on, which are the source of food. Food is in turn the source of the reproductive life element in human beings, and the reproductive element is the seed of the body. In this succession the body comes into existence, being controlled and made from the material cause, Primordial Matter, by God.

The minutest particle of matter that cannot be divided any further is called paramanu. This particle is irreducible to any factor below. Sixty

paramanus make one anu ; this anu is an atom. Two such atoms or anus make one dvyanuka, which enters into the composition of the ordinary physical air, which we feel and breathe (Vayu). Three such dvyanukas make one tresarenu and this forms agni, that is, the condition of matter whose property is both light and heat. Now four such dvyanukas form liquids, water and so on. Five dvyanukas form the last prithvi. The aggregated appearance of the Universe comes into existence by three dvyanukas, which by doubling make visible objects, and all other material objects that are to be found in the Universe. In this way, by the process of computation and combination of paramanus, visible things are produced as entirely substantial things, to be seen and felt by the senses, like earth, plants, planets and so forth. But this combination and computation does not come about by itself because matter is inert. It is God Who makes, computates, combines in perfect proportional order the paramanus and atoms to form the different things of the world.

From the above it should be clear that the body and also the mind, the internal organ of thought, are material and therefore suffer destruction being changeable. They are dead, inert and non-eternal. It is known from experience that the body as such is devoid of consciousness, and that mind also is devoid of consciousness, because they are material

and inert. When they come in contact with the conscious soul, they begin to work, they begin to function, and therefore body and mind are respectively an encasement and instrument for the soul to enjoy the creation of God. But the soul is conscious, it is not merely a witness of the acts done, because it is the soul that suffers, it is the soul that reaps, that harvests the evil or the good according to what it does, merit or demerit, in the process and progress of life. It synchronizes the actions of the body through consciousness, yet it is not all-conscious, as it is limited in its power and potentialities. It is a less subtle entity than God, enjoying all material things, appreciating the different things in the material world, drawing out of them either nectar or gall according to its use of the individual principle of wisdom that is within the body. Thus the soul is indeed the actual doer and the reaper of the fruits of the deeds done in the past, in the present and in the future. God alone is the pure witness of all that is going on in the entire Universe.

Primordial Matter disintegrates, and if anything that disintegrates were to be the manifestation of God, God would also be affected by a disintegrating principle. We have sufficiently proved that God is unborn, never disintegrates, nor has any pain or pleasure like the Soul. The main thing to be remembered of Prakriti or Primordial Matter is

that it is the great instrument, the material from which the entire Universe has come into being, made by God.

This Universal Law of the Srishti, that is creation, functions like a clock without any failure or mistake or cessation. The luminaries, the sun and the moon, systematically and regularly do their duties allotted to them by the Father of the Universe, the maker of the Universe, of lighting the worlds regularly at the appointed time day in and day out without fail. In the same way, there is rain, there is air, there is the ether, which are directly and materially important for the maintenance of the life of the body. The body if cut off from any of these fades away. For example, if there is no rain for one year, the people will begin to die of thirst. Like moths going after the light, thinking it to be a fruit, in the same way people would be going after the mirage which is false water reflected by the sun's rays when there is no real water. Water being the chief sustenance of life if rain does not fall on the earth people die like flies. If men were essentially Gods, they would not die, and this shows that our souls are not God at all. In the same way, apply the same principle to the cutting off of air. If by some contrivance the air we breathe is stopped for three minutes we cannot exist, we will gasp for breath, we will be choked to death. If our souls were Gods, we could by

inherent potency, power and strength, create air. This shows the limited powers of the soul over matter, over Primordial Matter. But by the less subtle intelligence which is not God but which is within the soul, any amount of advantage and utility to mankind can be secured and enjoyed through the five principles, but their existence or absence is not within the power of the soul to alter. It is already proved and more than proved that God is not Soul, and Soul is not Matter, but yet that each depends upon the other.

Let us illustrate further the idea of dependency, of separateness, and yet prove unity. God, Soul, Primordial Matter, space, time, order, all are essential and separate in nature, but yet are necessary to each other and cannot in any way exist without one another. As each is important for the manifestation, expression or existence of the other it proves that their potentiality is diversity in unity.

If Matter was not eternal, the maker—God—would be unable to create a Universe. After creating the Universe, if there were no souls, who would enjoy the creation? If there was no God either to create the Universe or the souls to enjoy it, there would be nothing whatever. The actual facts are deduced by logic, reason and nature's laws. Matter, Soul and God though they exist simultaneously and contemporaneously together, yet

they are not equal in potentiality, nature and attributes. This is made clear by the common example of a king and his power, and the subjects living contemporaneously with him in his kingdom. The king is power, he can act, he can command people, he can make and unmake laws, while such cannot be the powers of his subjects although they are living at the same time. The argument advanced by people who have false ideas that there is only one eternal thing—Matter, Soul and God being one, would mean chaos. This misunderstanding arises because they all exist together, and so it is argued that they should be equal, potential and powerful. But the example given of the king and his power and the subjects, born on the same day, the same hour and the same second with him, answers the above. From this it is clear, from these ordinary facts, that because things exist together, their nature and attributes may not be equal. It is absurd to maintain otherwise. It is ignorance. It is stupidity. Three things are eternal, God, Soul and Primordial Matter. They are diverse and yet their unity in diversity is proved by their inter-dependence upon each other. The idea of God being All-powerful and Omnipotent does not mean as some people think that in His All-power He could create another God. This is on the face of it absurd, because what is meant by Omnipotence is that He can act, He can function,

He can think, He can skilfully bring the Universe into existence, make it, sustain it, and break it at His will, with justice according to His laws, without the interference and help of any external object or thing or being. This is the true idea of the All-powerful, and the All-conscious God. Let us take another instance for the purpose of analysing the existence of Matter and Soul and God as three different distinct eternals. Imagine a stream or a river flowing into the sea, and at the point of conflux it is not distinguishable as a river, it is unseen and the physical eye cannot trace its course into the vast bowels of the ocean. The conflux is the state of emancipation of the soul. But the course of the river is not dried up. It has retained its separate identity though it meets the sea at the conflux. When the river is running it flows over rugged rocks, hills and dales, carrying heavy things and dead matter, and ever on its way as it goes on it drops sediment and clears itself, thus typifying the course of the soul in its worldly existence. Ocean is water, river is water in essence. The quality of water is the same, but the natures are different, the ocean is salt water and the river is sweet water. You can see the depth of the river, the ocean is bottomless, unthinkable and vast. The course of the river all through dales, and hills, and rocks, through countries, in between towns, all this represents manifested soul in matter going to

meet its emancipation, to have communion with the highest truth. The above example illustrates God, Soul and Matter beautifully.

For emancipation matter, Primordial Matter, is essential, since mind which arises from matter is important as the main instrument by which to curb, control and withdraw the senses within. Then by silence within oneself, applying this very mind (matter) it is possible to know the conscious Soul and the All-conscious God. So in short, Matter is as essentially and fundamentally important as Soul for the progress of the soul in the process of learning to commune with God.

Chapter XIV

CREATION

The process of creation, the sustenance and dissolution of the world is the subject of many statements in the Vedas.

Rig Veda, x, 129, 7 ; x, 129, 3 ; x, 127, 1, treats of the process of creation. *Yajur Veda*, vi, 2, also gives the idea of individual creation. *Rig Veda*, 5, 165, 20, especially proves the three,—God, Soul and Prakriti—to be co-eternal.

Vedant Shastra, 1, 1, 2, not the Neovedantism that is frequently taught, gives a realistic and exact idea of creation. Creation has as its effect all that appears as the world and the Universe. This effect must have some cause, and the cause for this universal manifestation is the material cause, Primordial Matter, from which it was in the first instance evolved by God. Before creation even space,—void,—did not exist.

The first Akasha (space) did not exist because there was no action which could take place in space nor was there at that time any causal matter of the world, only purity, consisting of Prakriti,

unmanifested primordial matter. Similarly there were no atoms.

Nor did the second ether exist which fills the Universe before creation. What really existed before the Universe was only the subtlest and the ultimate material cause of all this world called God's Samarthya, that is material or Primordial Matter for Him to work with. With this matter the holy and immaculate Almighty God made the entire Universe, by His Samarthya which is finite, being material, while God is infinite and even the Universe cannot cover Him. The Universe is big without doubt, but the Universe is a creation of God, and that which is created must die and again that which is created is finite. So the Universe is finite, but God is infinite; the world which is created by God is finite. He preserves it, He disintegrates it at the time of dissolution and makes it disappear. This process of creation is repeated again and again forever. Creation appears in a cycle and at the end of every cycle there is dissolution and at the end of the dissolution period there is again creation. God is the absolute cause and there is no cause for Him as the first cause, since It is absolutely existent by Itself.

Sankhya Darghana says that the first cause having no cause is the cause of all effects of the creation of the world, and of the Universe, etc. The creation of the world requires six different

causes and they are :—proper application ; expenditure of time ; material cause ; skill, knowledge and thought ; definite combination of atoms in exact proportion and ratio ; the Maker.

All these are in God, and the six philosophies which are more recent than the Vedas have each treated one of these causes and have built up a philosophy of their own. That does not mean that each one is different, but each one is a higher and a clearer expression of the whole creation, and all these six causes are to be found in God, and not in anything else, neither in Soul nor in Primordial Matter.

The first creation is not the outcome of sexual intercourse at all (*Yajurveda*). The first creation is the outcome of Aishwari—creation, that is, belonging to God. Ishwar is the lord of all, and Aishwari is an objective emanation of God-power. In the beginning God created numerous men as well as Rishis, and they in turn were the progenitors of mankind through the process of procreation at lower levels, but the first creation was decidedly not of either young nor of old men or women. The Aishwari creation consisted only of adults and there is a reason why only adults were created. If they had been young they would have required to be taken care of, reared up by somebody else. If they were old on the contrary, they would not have themselves been able to create, the elementary

reproductive element being faulty, and being old they would also have required someone else to look after them. So the first creation was of adults only, and later propagation started from these. There is a cycle or Kalpa of evolution for a particular period, and then there comes dissolution, pralaya. There are four cycles like this. The time since the creation of the world that we are now living in has been measured and calculated as one billion nine hundred and sixty millions and some hundred thousand years, and it was then the Vedas were revealed. On account of the climatic changes acting upon chemicals and other atmospheric conditions written things are lost, language forms and reforms again and again, and the Vedas were handed down to posterity from one person to the other by verbal teaching and by word of mouth.

Strictly speaking, creation has never begun and never ends, because God, Soul and Matter are eternal by nature, and therefore, the process of creation is an alternating process in which dissolution is followed by creation again and again just like day and night. We cannot distinguish which is first, whether day or night, and so also we cannot say as regards creation itself. It is an unending process or progress of creation and dissolution. Thus creation has neither an end nor a beginning, because the three chief things—God, Soul and

Matter—are eternal, and their workings and natures are also eternal, and the position being understood in this way, it would appear that creation and dissolution are also eternal. This may be cognized or understood by comparison with the succession and alternation of a current of water. In a big current of water there is no distinction between first and last. The one flows into the other continually. In the ocean the succession of waves, one going and another coming, this ceaseless going and coming is without beginning or end. So creation can be understood as a successive alternating process and therefore it is said that creation is repeated over again and again forever. The entire creation exists in God. He pervades everything and everywhere like space itself and into His Samarthya, the final material cause, everything is also absorbed by Him at the time of dissolution. This is explained in *Rig Veda*, 8-7-17-1-7.

Before creation God—Hiranyagarbha—that is, holder of lights in its womb, was the one Lord without a second. Having made the entire cosmos from the earth up to the shining firmament, He actually upholds all (*Rig Veda*, 8-7-3-1). Let us take for granted that the different planets are held together through their functions of revolving in their own orbits and also of going around the sun, and by attraction and gravitation in relation to

each other, but who holds all of these? All this, the whole of these entire cosmic bodies are being held by an intelligent power behind. The latest scientific explorations have given us this as a great truth, hidden from scientists so long, but known in Vedic times eight thousand years ago. To-day it has been proved by intelligent scientific research and Professor Compton says that "the evidence for an intelligent power working in the world which science is offering does make the postulation of God plausible, and science without God is unexplainable." He further states what we have already dealt with in the chapter on Primordial Matter, that the complex interesting world, such as ours, has three kinds of characteristic particles, massed together, but this massing together again is done by the intelligent power behind. Another great scientist, Eddington, holds the same view, so it is proved beyond doubt now that the Vedic version which was given by the seers and sages of the past is undoubtedly true, and absolutely correct as borne out by the most modern scientists.

Before creation there was no death—death follows creation. When something is created that which is born has to die, so death comes after creation, nor was there anything immortal before creation. There was no sun whatsoever to mark off the night from the day. There was darkness concealed in the darkness, and all this was undis-

criminated and then it was covered by the void, the great pervading principle of the Universe. By the great power of warmth of the womb of God, the Universe was produced.

In the beginning there was desire, the primal seed of design, of skill, of knowledge and thought of the Universe. The primal seed of the Universe was of God. He desired to create and the manifold creation came into being. This desire was only of God and nobody else, and man followed. Creation came into being through that intelligent and skilful thought and desire of God ; afterwards were created Devas, that is learned beings, not Gods as has been translated by many professors of the western world, and God pervaded the souls of those learned beings, and the souls are in Sanskrit called Jivas. He also pervaded the whole of the cosmos, the Universe.

This Universe consists of ten parts, five great and five subtle, that is altogether of ten elements. God makes all this to take birth from Primordial Matter, producing the cosmos, the effect which is the first material cause. God is, therefore, the efficient cause of all, and not the material. He created the inanimate world first, so it is a twofold universe, animate and inanimate, and He pervades it entirely and also remains transcending both the cosmos and Universe. He first created the earth and then the souls, through His might supporting

their corporeal forms. After the creation of the bodies, through His power and might the souls get into the corporeal forms—created by Him. At no time has the body of a man or woman been created by any soul. Taking it for granted there have been thousands and thousands of prophets, no prophet has created a human body or bodies. After the creation of such bodies by God, the souls get into them, and as the bodies have the sexual organs after the first creation working in unison with other created bodies they produce progeny.

The Universe has seven circumferences, or they may be called concentric circles, enclosing the Universe like seven spheres. The first circle or the circumference is the ocean. The second is the atmosphere together with the small particles, the motes; third, the region of the clouds and the air; fourth, rain water; fifth, the air above it, called rarified air. The sixth is the air of extreme rarity, Dhananjaya, and the seventh is the ubiquitous electricity or the thread-soul that is Sustratma.

These are as it were covers enfolded one within the other. Geography teaches that three-fourths of this earth is made of water, and that all around the earth there is water. In the same way, the universe also consists of further circles enfolding the earth and out in space the same things exist. The constituent elements of the Universe are

twenty-one in all, which have been dealt with in speaking of Primordial Matter.

God makes the earth (solids) from attenuated matter, water, and water comes from igneous matter, that matter which burns or fire, and igneous matter comes from the gaseous matter and the gaseous from the ether and the etheric comes from Prakriti or Primordial Matter, which God causes to evolve from His material power called Samathrya.

The whole of the creation and the Universe has three main causes, the first cause is the efficient, the second the material, the third is the common. The efficient cause is that by whose directed activity, desire, thought, skill and intelligence a thing is made ; in the absence of all these nothing is made or created. This efficient cause does not change though it works changes in other things. That which does not change is God—the efficient cause of the Universe.

The material cause is one without which nothing can be made, because the material undergoes changes, and is made and unmade, is built and is broken.

The common cause is one that is an instrument in the making of a thing, and in common to many things alike.

The efficient cause is of two kinds. First, the primary efficient cause is the Supreme Spirit—God,

the governor of all, Who creates the Universe from Prakriti, sustains all and resolves all into its elementary form.

The secondary efficient cause is Soul. It takes different materials out of the Universe, created by God, moulds them into different shapes and evolves different things into the material states of the world. All ordered changes in material things depend for their occurrence upon God. But all means of knowledge, strength, hands, instruments, time and space, that are required for making a thing, constitute the common cause. To illustrate this, let us take the making of a table. An intelligent carpenter is the efficient cause, and the instruments through which it is done are the common cause. The wood is the material cause. Take another example, dress. One who sews becomes the efficient cause of the dress; cotton is the material cause, cotton shaped into a particular cloth through looms; the time lost, the strength, the making on a loom and so on is the common cause.

All these three causes are necessary. These three causes being necessary for creation to take place we see the infinite powers and intelligence of God in creation and dissolution, and in all the four Kalpas which together make one grand cycle. Emancipation of the soul is possible in all these cycles, and after the grand dissolution there will

be again creation, as the desire of God, His skill, His intelligence, is immanent within Him, and that which is immanent expresses itself. For expressing it God being formless creates solely through His Omniscience. He takes hold of Primordial Matter and creates the Universe, the worlds and the bodies, and the souls occupy the bodies and enjoy the created worlds and the Universe.

This is the cosmogony of the Vedas as revealed to the Sages and Rishis in the past by God Himself, revealed to their inner souls by His Omniscience not through word of mouth. This revelation has come at the very beginning of the creation of this cycle, one billion years ago. It is forever impossible to demonstrate things created by infinite knowledge to human beings with finite instruments, with finite logic and finite reason. Things such as this incomprehensible Universe and world created by God can only be cognized, expressed, realized from within the soul through pure consciousness.

Chapter XV

THE FOUR BODIES AND ATTAINMENT OF FREEDOM

The important bodies are four, and they need discipline to cleanse them through following certain ordinances of conduct.

The human body is like a church, or a temple or a pagoda or a mosque. These in themselves are material buildings enclosed in four walls. They are sustained on pillars, bricks, stones and foundations. To keep them in good condition so that they are presentable and inspiring of reverence needs repair and attention and daily cleaning. To insure healthy and wholesome atmosphere within them they have to be kept scrupulously clean and aromatic incenses have to be burnt to secure soothing and fragrant environment. Human beings professing different religions seek their inner calm in such pseudo-shrines and repair to them weekly or oftener in quest of peace of mind in the supposed holy enclosures. Although God-Spirit is all-pervading and can be found anywhere, the tradition of the various religions has been such that

huge buildings are raised as habitations where shelter is sought by the heavy and aching heart which faces our mundane storm day in and out.

Honestly speaking, is the solace needed found in such places? Examine the facts and determine the answer. In such churches one hears a hymn, a ritual, a dogma, a belief, the form of prayer of different creeds and -isms and this has been going on like this for the past thousands of years. Do such things bring spiritual truth nearer? The mistake lies in the search for an external truth. As long as it is sought after outside it seems to recede farther and farther. Such holy places if neglected for a few days accumulate dust and dirt and if they are not looked after year by year they will certainly die down slowly falling to the ground. The priest-craft on the face of the earth in all hemispheres are too shrewd to allow the churches and temples to be effaced from ephemeral material existence, as that would be the death knell of their own maintenance. They hold mankind in the thraldom of the fear of blasphemy if they are not church goers.

We need not enter into the futility of spiritual unfoldment through such organizations, temples, and so on. The Aryan culture of spiritual attainment reveals to us that God-Spirit is nearer to us than even the eyes or the heart. Is it not then a waste of time, energy, mentality and money to go

to churches, finance the priest-craft and maintain such buildings? Churches, temples, pagodas and mosques may be broken, demolished, burnt, but the true temple of God-Spirit which is living, moving and breathing is the veritable soul within us which is neither cut nor drowned nor blown away nor burnt, by weapons, by water, by air, or by fire. People are oblivious of this most fundamental truth and are groping in the dark. But the Vedas teach through yoga the dynamic power of praying in the temple of the soul, within which God-Spirit is truly to be found.

We shall now discuss what this shrine is and how it is guarded by the four different bodies and what method is the simplest and the surest to attain freedom.

These four main bodies are :

(1) The gross physical body comprising skin, bone, veins, blood, tissues, etc., which is seen and felt.

(2) The subtle body which is also called the spiritual or astral body and which comprises seventeen principles as described in the lesson on God. These are the five nervauric or vital principles, the five principles of sensations and five physical principles, such as Earth, Water, Air, Fire and Ether in subtle form and lastly the two principles of volition and discernment. This spiritual (subtle) body accompanies the soul in all births and

deaths in the Grand Cycle of creation according to the inexorable laws of God. This subtle body is of two kinds ; a subtle material body which is derived from the finest particles of subtle matter, and a spiritual or natural body which comprises the natural powers and attributes of the soul. These attributes will be fully explained in a later chapter. These two bodies always remain with the soul, even in the state of emancipation. Through these bodies the soul enjoys the unique bliss of emancipation.

(3) Karana Sharira, the causal body, consists of purely elementary matter, Prakriti. This is common to all souls being in nature eternal and all pervading. The soul enters into the state of sound dreamless sleep through this causal body.

(4) The Turiya body is that through which the soul is completely absorbed in the contemplation of the all-blissful Supreme Spirit in the state of Samadhi, a super-condition of highest trance, developed by the practice of yoga, which ensures perfect concentration. The energy that springs up from the pure influence of this super-condition is of great service to the soul in emancipation freeing it to act according to its own powers and potentialities through living in communion with God.

The soul is exclusively distinct from these several bodies. It is conscious and eternal though less subtle and finite as compared with God-Spirit.

These bodies are the vehicles through which the soul manifests its innate powers and shapes and moulds the material world created by God for its enjoyment.

The four bodies also disintegrate and are broken to dust just as churches and temples are. Destruction awaits inevitably churches, temples and bodies too. But the soul is beyond the pale of death, decay and destruction, and yet suffers the consequences of its own deeds, bad or good. To avoid this sufferance a cleansing process is necessary by pure activities.

Before discussing the means of attaining freedom from all sufferings consider some non-inspiring acts done in the churches. Prayer is made to the Lord to give daily bread. The suppliant asserts to Him that he is a sinner. His forgiveness is asked for sins knowingly committed, and so on. Do not for a moment imagine that God-Spirit being All-Spirit, as He is, will ever help in such matters. He is not material, and He never therefore gives material bread. A human being has the innate virtue of discernment and is capable of shunning sin by discrimination. He fails to utilize this quality in making the affirmation of being a sinner, for this tends to create that condition in him, because as a man thinks so he becomes. God is just, He cannot and will not forgive sins as He will not transgress His own uniform and just laws. As you

sow so must you reap. In brief what such practice in the churches brings about is stagnation of bodily, mental and spiritual potentialities, making man actionless, lazy and dead. The true course is the royal road of pure activities to free mankind from the labyrinth of flesh bondages.

An efficacious method of attaining freedom is six-fold. If the following six kinds of acts are performed the candles of five kinds of pain are burned before the altar of the soul, which is the shrine of Pure-God-Spirit, and all obstacles to self-unfoldment will be avoided. The five kinds of pain are as follows :—

(1) *Ignorance.* This is in turn four-fold : (a) False ideas that the transient world and things like bodies, though true, are eternal. Since creation they exist but unless made the best of they lead to bondage, being transitory. (b) Holding lustfulness and untruthfulness as true. By lust and untruth vast empires have been annihilated not to speak of the individual empire of the human being. So never be a prey to either lust or untruth. (c) Belief that sexual indulgence is a source of happiness. The sexes, negative and positive, are created to make one whole entity. The reproductive element is the most vital force in us. Conservation of this more than any other principle in the body is essential. Heedless waste of it is not sanctioned by the laws of God. Its utility is

only for the purpose of procreation, creation and regeneration. When the desire for progeny is removed it can be absorbed into the body and will then in turn feed the brain and build creative power. This power will make one a towering personality and an individuality that will be reverenced by human society for its resourcefulness in any line of activity. Regeneration is achieved by continence in a pure married life esteemed as a sacramental and indissoluble tie. A perfect married life according to the laws of right living is far from indulgence in season and out of season. Indulgence weakens and wastes the vitality and saps both womanhood and manhood and exhausts the bodies of both. Then diseases creep in making one dull and damped in energies, premature old age appears, robbing one of physical strength and lastly death becomes inevitable. All this is not happiness. The conservation of that vital power on the other hand brings health, harmony, youthfulness and longevity. This is regeneration. (d) Considering dead material things as possessed of soul, such as stones, metals, etc.

(2) *Asmita*. This is the quality of regarding the principle of discernment and Soul as one and the same. It is imagining that mind, with all its great functions, is in itself the Soul. Mind is only an instrument to the soul.

(3) *Raga*. This means loving pleasure to the

detriment of higher achievements, and soundness of body and mind. Indulgence in pleasure tends towards unsoundness of both body and mind.

(4) *Dwesha* is aversion to pain. Painstaking action is always necessary to make life as a whole harmonious and magnetic.

(5) *Abhinivesha*. This is the fear of death. Things that are born or created have an unavoidable end. It is incumbent upon a human being happily to accept this natural occurrence, wisely knowing the law of inevitability.

Burn these five kinds of pains to be humanized and spiritualized. What are the means and instruments to burn them ? They are, as already stated, six acts, the performance of which entirely removes the five pains. This in itself is the practice of yoga. It frees from all pains and leads to the grandeur and glory of God-realization. These acts are :—(1) *Shama*. Practising righteousness. This presupposes restraining the mind from committing any sin and by implication includes that the soul should consciously be restrained from sin. Do only good, nothing but the good. (2) *Dama*. This means keeping the body clean and free from evil as also keeping the senses aloof from doing evil deeds. Maintain a pure body and do not allow the senses to flit about at their sweet pleasure but rein them in from the pursuit of unvirtuous acts. (3) *Uparati*, meaning

illumination from within oneself so as not to associate with the wicked. Keep company of the good, pious and learned. This contributes to the enrichment of knowledge and improvement in conduct through the example of their pure lives. (4) *Titiksha* is the state of mind which is perfectly equipoised. To be deaf to censure or praise, and indifferent to profit or loss, victory or defeat, heat or cold, joy or sorrow. (5) *Shradha*. This means implicit faith in the Vedas and Shastras because they alone have revealed truth which stands the test of logic, reason, science and nature's laws; also faith in the altruistic teachers of true, great and high ideals. But there is a danger in this. By putting all teachings to the test of logic, etc., and considering them in silent moments the student should determine whether they appeal to his inner voice, and then only can he accept them from such teachers. There have been and would be a number of them. The student should use the principle of proper discernment and be able to distinguish brass from gold. (6) *Samadhana*: concentration of mind. It is by concentration of the mind upon the external nature of the Universe, and the five particles within it, that great powers such as electricity, radio-activity, and so on, have been found and utilized to the best advantage in all nations for many purposes such as making lighting easy and efficient, transportation quick and

shortening distance in regard to communication and contacts. Similarly concentration of the mind internally will achieve wonders in knowing the living temple of God, the Soul, and through it exclusive spiritual union with God is a surety.

In conclusion, these acts should be emphasized as they are ennobling and elevating and being so facilitate the path to yogic mastery which is the search of every human soul. They make evident a clear path through the four bodies to the attainment of real freedom. Do not now attach unnecessary importance to church, temple, pagoda or mosque, nor to aimless monotonous formal ritualism. Having awakened to the truth underlying life without wasting precious time study and practise these teachings in every day actions. Such actions will undoubtedly win the crown of attainment of freedom, the goal of yogic culture and of the Vedic philosophy of the Aryans, which in wisdom is unparalleled in the history of the world.

Chapter XVI

THE INNATE POWERS OF THE SOUL

The soul is eternal and pure in its nature though finite in its powers. We shall deal here with those powers which make the soul as a whole. Innate power, power in itself, is in the nature of things of one kind only according to the Vedas, but in the material world it is differentiated to consist of twenty-four varieties of powers. Those twenty-four varieties or sub-divisions of the innate power are :—

(1) Strength.
(2) Energy.
(3) Attraction.
(4) Suggestion.
(5) Motion.
(6) Intimidation.
(7) Analytic power.
(8) Skill.
(9) Courage.
(10) Memory.
(11) Discernment.
(12) Desire.
(13) Love.
(14) Hatred.
(15) Association.
(16) Disassociation.
(17) Dividing power.
(18) Contracting power.
(19) Power of sight.
(20) Power of hearing.
(21) Power of touch.
(22) Power of taste.
(23) Power of smell.
(24) Knowledge.

These all come under the category of soul-force.

Soul-force as such includes all these twenty-four dynamic energies, and we will deal with each one of them, taking them serially.

Strength is of three kinds—brutal strength, mental strength, and spiritual strength. Brutal strength is animal in all its aspects, and is a great asset for resisting the different attacks upon the life of a human body in which the soul is encased. This brutal force is necessary, but has to be used for a purpose noble and sublime. Physical force is essential in daily life in this world for doing manual labour and even some professional work. Bodily strength is needed to attend to duties, to walk about, to manage different vocations. Besides this physical power is necessary for keeping the vehicle of the body in a thoroughly good condition for other purposes such as procreation, creation and regeneration. For all these purposes bodily force is essential, and it should be applied for the best and for the right outpouring of life individually as well as for the life of the collective group. Mental strength is absolutely necessary as it is interwoven with the bodily physical force. Mental strength if it is wanting in real vitality naturally works upon the bodily constitution bringing mental diseases which in turn are translated into bodily ailments. Mental strength is the root means of education in different fields and for culture of the highest type. It is this mental strength, acquired and cultivated,

that has brought all the facilities for happiness on earth in civilized nations, probing through the mysteries of the physical earth, and shaping properties to be found in the physical earth for the best purpose to serve humanity for its every day health and harmony. Spiritual strength also is fundamental as the very urge of the spirit within, which is soul, is to know itself. The soul being spirit, spiritual strength is also necessary. Spiritual strength is that which is not afraid of bodily ailments or mental disabilities, but is a great incentive and impetus to rise above the two forces of physical and mental strength. If these are not on a proper level and harmonized it will fail to register mastery in the three fields of self-control, self-mastery and self-knowledge.

Energy. Energy is that quality which keeps our spirits always buoyant and pleasant. For this purpose the vitality from the air, from the ether and from the sun and all nature's other elements is a great support. Energy is found to come from the planet which is luminous and is seen by the naked eye, the Lord of the solar system, the Sun. This energy of the sun is necessary to be inhaled, to be taken in for the purpose of rebuilding the wasted vitality of the body. It differs from strength in that strength is especially of the physical order, but energy is more especially associated with the mental upkeep.

Attraction. Attraction is an inherent power which is magnetic and thereby others are affable and amiable to a person who has real attraction. Attraction is that quality which both draws towards itself other magnetic persons and drinks in the forces of friends as well. This attraction is in every person and is called the Aura. Everyone is born with this magnetic force around face and body. It is left to each person to use that aura specifically for a better purpose by living a better life of the right type so that the aura shines and brings reverence and respect. If the aura is of the evil type instead of attracting it repels, hence it is an important quality in contacting magnetic people. The soul possesses this power of attraction.

Suggestion. The soul has in itself a power of suggestion, which means that it has a type of thought transference to gain its legitimate purposes in life, of course legitimate purposes only. A suggestion is made, that is a projection of the soul's idea is sent out to contact the ideas of other people to serve a good purpose. Such suggestions have done a great deal of good in the world. So suggestion is a power which is to be used always for a wholesome purpose.

Motion. Power is motion. As soul has mobility it is always active. It is not inert, it is not dead. Activity on the part of the soul is the cause of developing different energies and other forces;

aircraft, ways and means of living, avenues of profession, and many industries which also have come into being. Had there not been action as part of the soul's ever onward motion, it would not have been possible for the nations to progress. Such motion is always an onward march. This onward march should ever be utilized to gain any laudable purpose.

Intimidation. The quality of intimidation has to be made use of for the purpose of putting things to rights, and righting wrongs which may have been committed. These qualities are positive as well as negative. The negative has to be subordinated to the positive side. Intimidation is not to be mistaken for fear. Intimidation is the propensity to bring others along the right path by rebuking them at the proper time when they go wrong, that is intimidation. It should be exercised only for the purpose of putting people on the right road to do the right things.

Analytic power. This is the quality of the soul which has been the cause of different researches in the field of food and of science in all its branches. It is a search for the why and wherefore of all things that exist on earth. Analysis is the process of examination made either in laboratories or other places where it is possible to ascertain the constituents of a particular object or thing and to know the best and the worst of it. This should

always be used for the benefit of mankind and facilitating human happiness. Everywhere in the medical world there is analysis of food, analysis of blood, analysis of this and that, so it is plain that analytic power is inherent. It is there latent in every human being, and given stimulus, can be acquired by each human being whoever he may be.

Skill. Skill is the quality which understands combination, and so always gathers friends and avoids foes. Skill can be used in different departments and professions of life which are too numerous to be mentioned. A skilful person will adapt himself to all circumstances and environments, be it smooth or be it strewn with any amount of disturbances, and will make a bed of roses through this ability of skilfulness.

Courage. This quality gives boldness and fortitude never to be deterred from carrying out an undertaking once begun. It goes without saying that all such undertakings must be for a definite purpose, strictly virtuous. Even if any amount of difficulties come in the way when a thing is begun, a courageous person never gives it up as would the weakling. So courage is a quality also to be acquired for the purpose of having presence of mind in the dark and in the bright days of life, in heat and cold, in joys and sorrows, in victory and in defeat.

Memory. Memory is a reservoir in our system of past impressions, tendencies, propensities. Memory is that quality which puts us in mind of all the different impressions that have gone before, like different reels in a picture show all the life that has gone before. Life is neither past, present nor future. It is always in the present. In relation to the body all the three tenses exist. Memory is the accumulation of all the ideas of the past as well as the present.

Discernment. Discernment is discrimination, the quality of distinguishing whether an object or thing is true or false, good, bad or otherwise for the healthy leading of life as a whole. Discernment is a probing quality of the conscience. It may be said that it is the inner voice of the soul but not the inner voice of God. It is a quality of mind of the higher type.

Desire. Had it not been for desire we would not exist. It is the urge to have or to possess. It is inherent, but if the desire is bad it leads to evil consequences. If the desire is good it brings better results. The desire to possess should be directed towards things of really intrinsic value, which enhance the beauty of life or else it devaluates the very purpose of human life. So desire should be humanistic and not animalistic. The universe is a manifestation of God's desire to create through primordial matter.

Love. Love is a quality which excludes all selfishness, attachment and the aggrandizement of mere physical necessities. Love is pure, true and unparalleled friendship for the exclusive purpose of being in complete harmony and blend with every creature created on earth. It is often said one should possess divine love, but a mistake is made in knowing and analysing what that divine love is. Divine love is that which is of the attribute of the divinity of God. God is never partial to anyone. God is just to all. God is a father to every creature; it may be an animal of any kind or human or super-human. There is no prejudice in the laws of God, and these laws of God are love in personification, and love therefore is a most pure reflective capability in a person irrespective of fancies, and is therefore godly.

Hatred. This quality is that of looking down upon things, objects, inanimate and animate. It is an inimical outlook on all these things which is brought about by not understanding how to use the quality of withdrawal. Hatred is meant to be used in a particular specialized way and as a true quality of the soul. It is clear that hatred is meant to be used for such acts as are evil. Hate the sin, hate the evils, bear hatred towards the unvirtuous acts or things, and not to the sinner. That is the right application of hatred. Hatred has to be applied only to those things and objects which are

not natural, which are not sanctioned by God's laws, which are not reasonable and logical.

Association. Association is a quality of keeping together and using the same environment and surroundings. It is the grouping together of two different things, and this grouping together must be healthy and valuable. Associate with people of a spiritual type doing spiritual deeds. This quality of association is the basis of the different corporate bodies that are in the world, in corporations, in governments, in nations and in leagues to work out problems and to remove misery as a whole.

Dissociation. This is the opposite quality of not mixing together. This quality should be used to remain away from such people, objects and things as go to mar the existence of a clean life and bring bad accompaniments to those who group themselves into such associations. If a teacher were to give lessons teaching false ideas which cannot stand the test of logic, reason and nature's laws, it is possible to disassociate oneself from him. It is a power of the soul to disassociate itself from all that is evil and unwholesome.

Dividing power. This is a quality of distributing action, of making a choice of good or bad, and is manifested in every day pursuits in the proportionate division of labour, of money and of workers. It is necessary also in the different faiths. If life is undivided, or if it is not properly divided there

will be chaos. Therefore, a proper division is necessary and that quality is in the soul. Divide everything. Divide time, divide daily occupations in a proper and profitable way so as not to make them boring. So much time should be allotted for sleep, meditation upon God, praying and glorifying Him for life, for facilities gained and for the opportunities He has given. All these different things should have an intelligent division of the time available to make one's life a veritable bliss.

Combining power is the quality of bringing about unity. Every nation has either a dictator or a president or a king. The nations are held together by these leaders and " United we stand, divided we fall " is too true to be disregarded. Division is good, if it is for a good purpose, but division is bad if it is for a disintegrating purpose. Integration is better than disintegration. This uniting quality is also within us and must be used. Be friendly to all always, and do not look only to your own views and business but give respect to others and their opinions. Try to unite by reconciliation rather than by forcing opinions upon others. An opinion should convince by logic, reason and argument.

The power of sight enables man to see the creation of God and to enjoy it.

The power of hearing: this harmonizes the emotions and feelings.

The power of touch puts each person in sense contact with the magnetism of all.

The power of taste gives physical satisfaction.

The power of smell gives the feeling and perception of the essence of things.

The last is *knowledge*. Knowledge is an all inclusive quality giving wisdom in each of these various activities and the power of knowing the soul as it is in the different dimensions of life. Knowledge is necessary to make the way clear, to understand the purpose of this worldly life, the mental and the spiritual life. Knowledge should be true knowledge. True knowledge is that which conduces necessarily to bodily health, mental illumination and spiritual uplift.

One thing more about the powers of the various senses. The God-given power of sight may be used beneficially for looking upon things that are instructive, educative and cultural, and not upon indecent things and such other things as do not count towards any sort of culture. The organs of hearing should be used to hear only wholesome things and acceptable ideas, and not things which jar on the ears. Let them be soothing to the whole being. The power of touch should be utilized only to touch those things which react well to one's own magnetism and bring benefit, which increase strength rather than deplete it through drawing off power. In short, do not touch things that are

poisonous. By touch the body comes in contact with air. Hot air makes it feel uncomfortable. In the same way use this quality of touch to discern those things which conduce to comfort and health. Taste also things that are really healthy and palatable and which go to build up the daily waste of energy. What is eaten and drunk should be both desirable and permissible. The power of smell is given to us by God to smell only those things which are hygienically right. From the sanitary point of view, they should be of pure smell, not foul. Breathe properly. The instrument of breathing through which smell functions is for the purpose of giving health to the lungs and to other systems of the body. So breathe properly.

These then are the twenty-four qualities of the soul. All these twenty-four qualities of the soul are with the soul whether it is in the body or not. They are stored in the subtle or spiritual body, and after this material body decays they go with the soul and remain with it.

The emancipation period is a period during which the soul lives with God and communes with Him every second of the time relatively speaking. The emancipation period is as follows: Time is first divided into four cycles or yugas. Satya-yuga consists of 1,728,000 years. Krita-yuga is of 11,296,000 years. Tretayuga is 864,000 years.

Kali-yuga is the Iron age and includes 432,000 years. All these four cycles together make one Chaturyuga. Two thousand times four such cycles are equal to one Ahoratra, day and a night of God. Thirty Ahoratras make one month of God. Twelve such months make one year of God, and one hundred such years of God make one grand dissolution period. Thus the period of duration of the emancipation of the soul is 311,040,000,000,000 years which is the Parantakal, grand dissolution period, and for all these years there is emancipation of the soul. If emancipated, the soul remains during all these years with God in communion with Him, provided it uses these twenty-four qualities for the best purpose in a spiritual way, doing righteous deeds always, living in the company of the good, speaking the truth, dealing in honesty. Thus soul power with its twenty-four divisions leads on to a blissful period of so many incalculable years in company with God. This can be obtained, and is the real search of every human being, and can be done by spiritual power. When spiritual power is attained, the time, the relative time of this body in which we are living, loses its value. Rise above all limitations! Achieve your own good by actually using these twenty-four qualities of the soul to reach the kingdom of God and live with Him in His presence always, for all these years.

On account of these innate qualities the power of the soul can be used even if emancipated and communing with God in a way that is free to act in space and to take bodies if it wants. Every human being has these twenty-four qualities. Use them in the only way that assures the attainment of the goal and the freedom of emancipation.

Chapter XVII

DESIRABLE FOOD FOR THE ATTAINMENT OF YOGA

Food includes the taking into the bodily system through all the sense organs of all kinds of solids, liquids, gases, air, smoke, etc. The last and not the least food is that of imbibing thought currents from the external world, from the environment, and also factors which can be drawn upon through the science of morals and religion and through the science of health.

Food taken through the organ of the mouth is of four kinds. These are liquids which are drunk ; semi-solids which are dissolved by licking or sucking ; solids pulverized by the teeth and eaten ; soft substances swallowed without mastication. Each of these kinds should be properly masticated and liquified in the mouth before allowing them to be sent down the throat.

All foods must be exceedingly pure. Certain prominent injunctions of Manu, the law giver of the Aryans, prohibited even such vegetables, fruit

and nut food as are raised in the dark, and other kinds of refuse. Ayurveda, the Hindu science of medicine, prescribes the exclusion of all articles of food that are decomposed, fermented, unclean, foul smelling, kept over-night, twice cooked, etc. Eschew food of unclean preparation and handling even to the extent of not taking it when prepared and handled by flesh eaters as their bodies are saturated with the fine particles of meat and frequently also of alcohol. Food goes a great way to determine one's character. "Living to eat" is a crime, while eating to live is the cure. Simplicity and small variety in diet should be followed, as this gives efficiency and strength, and avoids gastronomic troubles and difficulties. Appetite is often unnatural and eating becomes a habit. This habit leads to unnecessary expenditure of energy and to waste tissue in the body. The great variety of food so often eaten overworks the stomach and appetites become absolutely capricious. Capricious appetite makes a man or woman unstable in character. One living on a simple diet is ever the same dependable person with neither caprice or instability at any age, whether twenty-five or fifty. So be natural in eating. Eat to live and do not live to eat.

The articles of food that are forbidden are those that are procured through injuring or killing or through theft, breach of faith and hypocrisy.

Please note especially that all should obtain food and drink through righteous means without injuring or killing any living creature. Such acquisition is permissible and pure and is a diet desirable in every respect. It is a heinous crime to kill a cow or a goat which gives invaluable milk, butter and other products. Milk is a product on which humanity largely depends for its growth from the age of infancy. It is therefore a cold-blooded murder if a cow is killed, and it is tantamount to killing one's own mother who also suckles children for their growth with her own milk. Every animal in the arrangement of the Universe has its own part, an allotted mission to perform, as significant as that of any human animal. Slaughter of animals should be looked upon by the human race as not only inhuman but as an egregious act inimical to the human interest at large. So animal food of any kind and description should be avoided as the deadliest of poisons. No sooner is any animal taken for slaughter by the monstrosity of man than the animal is frightened and discharges through fright in its system venous blood, because it instinctively knows its destiny and writhes in agony. The modern apparatus of killing such animals instantaneously makes not a whit of difference. With their strong instinctive life the animals recognize their doom and are angered, then pained, and then fear stricken. These

emotions cause the animals to become fully saturated with a discharge of poisonous blood, and after the killing the flesh that remains is permeated with venous blood poison. Eating such flesh by civilized human beings has to be looked upon with great alarm, for they forget that there is a soul vibrating in every animal. May humanity act not as human vultures to prey upon the less evolved souls! Modern science also testifies to these unmistakable facts, and therefore there has been a wholesome awakening in the western world, and the number of advocates of vegetarianism is growing fast.

Vegetarian diet alone is permissible, and it gives health and strength. It destroys disease, promotes intellectual powers and energy and prolongs life. The articles of food such as rice, wheat, sugar, milk, butter, fruits, roots, tubers, nuts, etc., when properly and proportionately mixed, both cooked and uncooked, should be eaten in moderation at regular intervals punctually, and certainly out do the flesh, fish and such foods of animal nature in ensuring healthier physical activity as well as stronger mental activity. The chemical constituents in food needed for physical activity and for mental activity are invariably different in character.

Human food supplies five needs and falls into the following classes: (1) Energy (2) Strength

(3) Body rebuilding (4) Lubrication (5) Supply of chemicals to the glandular system.

Energy is a product of albuminous foods. The casein in milk supplies energy. Cereals also to some extent supply it. Starch is also good provided it is turned completely into glucose or sugar by the process of thorough mastication. Starch is converted into sugar only by the saliva in the mouth. So masticate food till it tastes sweet in the mouth and becomes as liquid as saliva. White raised bread and potatoes ferment in the stomach, being very starchy, and cause asthma. Avoid starch completely or turn it to liquid like saliva in the mouth. Unmasticated food is absorbed in the small intestines and undigested enters into the blood supply. This ultimately hardens the arteries and youthfulness is lost and haggard old age creeps in. The golden rule to be followed by every living human being is to eat the liquids and drink the solids. Note especially as to milk when eaten like this, that a glassful is sufficient for sustaining any adult as it contains all the chemicals essential to life.

Strength. Eating is necessary for muscular strength. This strength is important in the use of the nervous energy produced by albumen and sugar for the human body as these produce power. Sugar is first stored in the liver in its crude state and then is converted into human fuel through a

process of metabolism which is made possible by insulin, which is in the pancreas. When metabolism is complete sugar is carried by the blood from the liver and supplied to all the muscle cells of the body. Physical workers alone need much sugar : others taking excessive sugar may be overtaken by diabetes. The natural sugar in the milk is the most natural food for the human being. Sugar is obtained from fruits and is good for adults. A fine quality of sugar is honey. Vegetables contain a good quality of sugar. Refined sugars are not healthy, but white sugar is poisonous.

Body rebuilding is done by proteid food. Every vegetable has proteid in it, so also milk. Proteid is a compound of carbon, hydrogen, oxygen, nitrogen and sulphur. Good quantity and quality of vegetables and milk if rightly eaten by thorough mastication cause the exhausted portions of the body to be rebuilt.

Lubrication. The human machine of the body necessarily needs lubrication. This machine has more than two hundred bones, and to ply them and move the joints with ease, lubricants, that is fats, are essential. The fat of milk, such as butter, cream, cheese and buttermilk, is the best lubricant. So also vegetable oils, such as coconut oil, sweet oil, olive oil, and other oils from fruits, nuts and seeds are good for lubrication. Animal fat should be avoided as it is poisonous.

DESIRABLE FOOD

About sixteen chemicals are needed as food for the above purposes, and *to supply the glandular system* with needed chemical material. Change of diet is essential to supplement and supply the want of one or the other chemical. Two square meals a day, one at midday and the other in the evening about seven are more than enough. Two or three varieties of vegetables with milk is all that is needed, with a limited variety of fruit for the health of the glands.

Another essential rule is not to eat out of the same dish with anyone else, because each human being is different in nature and constitution. Manu says, "Let no man give the leavings of his food to another, nor eat of the same dish with another, nor eat too much, nor after finishing his meal, leave his seat without washing his hands and rinsing out his mouth." This injunction is very wholesome, as one never knows what another person is suffering from, and also it tends to great cleanliness. Contagion is thereby avoided. Eating food prepared by cooks and served by waiters needs great vigilance. What guarantee is there that they are healthy and clean and not a prey to disease? It is advisable to take food prepared by a good class of people above suspicion in all these specified disabilities. Kitchens should be scrupulously clean. Leavings and crumbs of any food should not be allowed to ferment and create foul smell

and bring injury to other food stuffs. The human kingdom is the product of food. Food is the product of rain. Rains emanate from sacrifices such as good actions of every sort. Sacrifices are produced by actions. If food is pure and simple, noble beings are born of the pure reproductive element. So purity of food is profoundly essential for bodily health, mental illumination and spiritual uplift. Moderation and temperance in food and drink bring about the perfect control. To sacrifice the self for the Self—this is the greatest sacrifice on earth.

The *Bhagavad Gita* (6 : 16-17) proclaims that one who gormandizes on food, or the one who takes practically nothing, does not acquire yogic culture. But he whose food is moderate in all respects, attains yogic power.

Human beings like three types of food according to their natures. (1) Noble and pure people (sattvic) like such foods and drinks as would increase longevity, nobility, simplicity and strength, and insure health, happiness and love. The essence of such diet is juicy, sweet by nature and natural to health always, and conducive to both the satisfaction of the bodily needs and contentedness of mind. (2) People of active nature (rajasic) prefer food and drink which are bitter, spicy, sour, salty, very hot, very sharp, dry, thirst-promoting, pain giving and disease producing. (3) People of

inertia or ignorance (tamasic) like food and drink that have been kept over night, over-ripe, not juicy, foul smelling, half done, uncooked altogether, already tasted by someone, and impure to all intents and purposes.

This is a summary of the couplets 9-11 of chapter 17 of the *Bhagavad Gita*, which is the divine song of the Aryans. It is evident from this celestial song that food and drink of purity are of the first category and these only are recommended for students of yoga.

In conlcusion, it is most important and needs to be emphasized that for the awakening of the true nature of the soul only such foods and drinks should be taken as are simple, natural, normal, non-stimulant, energizing, body-buliding, non-animal, non-alcoholic, non-lethargic and non-poisonous in every respect. Such foods—to summarize them again—include vegetables, milk and its derivatives, fruits, roots, nuts and tubers; and drinks are those that include pure uniced water, unfermented fruit juices and the like.

These desirable foods and drinks having been taken, the inner being will luminously shine as pure consciousness, the mind being perfectly equipoised in all matters, physical, mental and spiritual. Efforts to attain the ultimate results of yoga, of communing with God, with the other attendant powers of health, wealth, youth,

longevity and vitality, will be crowned with success in life here, making it sweet beyond description, and life hereafter will be natural and pure to enjoy the emancipation from the fetters of the flesh

Chapter XVIII

CONDUCT FOR TRANSCENDENTAL SUCCESS

The Vedic texts (*Rig Veda* : 8-40-3) teach that harmony and happiness are the basic factors of all success in every field of life here and in the life to come. Every human being wants five-fold success in this world of the highest order, namely :— success in the right understanding of true religion ; in the acquisition of legitimate wealth ; in the fulfilment of noble desires ; in the attainment of true knowledge ; in the realization of God-Spirit.

For acquiring these harmoniously, a happy life, a purposive and calm attitude, and favourable circumstances and surroundings are essential. The arena of the mental activities must be without any taint of pertubability. It must be free from every foreign disturbing influence undermining to the physical and mental fabric. In short the faculty of thought must be pure, equitable and well balanced.

God's grace is sure to be the property of those who consider all living beings as their own selves and do good to others and make them happy as

one would wish to be oneself. This philosophy of life is without meaning if the student does not practise unbounded love for all sentient beings whether superhuman or subhuman. All love good food, pretty clothes, cosy habitations to live in and wealthy surroundings. Similarly it is a bounden duty to enable others to enjoy these very things. For one to be a money magnate and another a mendicant on the street is not according to God's law. In the injunction to look upon every creature as oneself what is enjoined is a selfless sacrifice of the individual for the collective good of the mass.

In order that life may be successful dissensions must be avoided. Never give the mind up to perverse reasoning. Man's greatest enemy is his own mind. By perverse reasoning the good becomes inimical. Reasoning therefore must be sound and tolerant. Never put forth fallacious arguments and sophistry because it is waste of time, energy and mentality. Never draw conclusions because of bias or partiality ; these should be completely foreign to the student. The tendency to be unfriendly to the poverty stricken and at the same time the friend of the prosperous is suicidal. Impartiality and veracity of conduct contribute towards an all-round prosperity in health, in gaining friends, in wealth and in spirituality. In brief true prosperity is transcendental

success in achieving perfection in body, in mind and in soul.

God's existence is not in churches or temples only, but pervades all things. God fills the whole Universe and still remains outside of it too. It is by determined contemplation and meditation upon the formless God that we worship Him rightly. God is the only one for whom there is no second. He alone is the supreme ruler over the animate and the inanimate Universe, being neither material nor finite. He judges the acts of the soul and grants rewards or otherwise. Reward or otherwise is in accordance with the merits or demerits of actions.

For right conduct to ensure success mind is the only instrument to vouchsafe all good ; it is atomic, detached and ephemeral, yet highly potential. Mind consists of desire or inclinations (Samkalpa) and also hatred or aversion (Vikalpa). Chitta is a thinking faculty which should be in perfect concord and harmony and through it one remembers past experiences and meditates upon God and true Dharma (conduct of life). Through mind alone it is possible to become conscious of the soul. It is a factor of the first magnitude in knowing the soul within. According to its nature and evolution it leads us either to earth or hell or heaven. Mind creates either heaven or hell. Create heaven only by conscious effort and so know the soul ! Through

the soul man becomes conscious of God. The thinking faculty of the mind is basic, fundamental and must be in entire harmony for through it a human being gains a highly organized brain and the intuitive inspiration of the mind-faculties, and thence follows transcendent success in the physical and spiritual existence of the psyche.

True religion is the right conduct of life or dharma. It is not a dogma, a ritual, a creed or a doctrine. It is a happy solution for all the problems of life on earth irrespective of colour, caste, creed and nation. It is a harmony of life universally applicable for the good of humanity under the banner of one human religion with neither the taint of sect nor the prejudice of racial bias. Man is a religious animal and needs one comprehensive human religion transcending selfish shibboleths for the transcendental success of humanity.

According to Shathpatha Brahmamana (14 : 42) the mind has the following ten activities. If they are brought well under control they insure transcendental success in this life here and hereafter. Sow good deeds, thoughts and words and the harvest will be wealth, harmony, happiness and success. The important ten psychological activities of the mind are as follows :

Kama. This is the desire for noble qualities without the least selfish idea of personal gain, bringing love of work for the good of others in its

train, and automatically bringing solid good for the one that sacrifices his all for humanity.

Samkalpa is an inclination to adopt means to instil the whole being with noble desires. A determined desire to accomplish worthy works will shape all actions towards the materialization and realization of the object in view.

Vichikitsa. This is the challenging of things that are abominable, abhorrent, wicked and untrue. Raising a doubt simply with the view to ascertaining truth is essential. It is the searchlight of the soul. This criterion doubts everything in the Universe before conviction is brought home by it through searching and critical test. Things that in this methodical manner pass the psychological test, stand shining with their true worth. So doubt at the outset in order to ascertain truth and when truth triumphs in the conviction of the mental faculty then faithfully serve it, as its devotee, and gain by it.

Shradha is the utmost implicit faith in the one God-Spirit which is neither personal nor with form, but is one supreme Spirit, being second to none. Similarly it is utmost faith in the true religion of the Vedas as revealed to the seven spirits or Rishis of Aryan stock at the beginning of creation in the present cycle.

Ashradha is complete disbelief in atheism and untrue religion. It is a disbelief in the Neo-

Vedantic and other mistaken views that God is the material cause of the universe and that He is the common cause of the same. Such belief is untrue religion as it cannot stand the test of logic, reason, knowledge or nature's laws.

Dhriti. This is a firm and courageous resolve to keep faith unshaken in God and true religion both in prosperity and adversity. It is the firm duty of a determined resolve to probe the truth, to know the truth, to believe the truth and to speak the truth at any cost as truth is bitter, far more so than untruth. Silence is golden at times yet truth shines aloft, as religion is Truth. Fearlessness in telling the truth may have a setback at the beginning but it will shine like a star at the end. Individual liberty and freedom are near to the heart of every human being and involuntarily homage will be done to the nobility of a fearless character.

Adhriti means counteracting all evil ways by fixed determination. Always oppose evil and remain aloof from it at any cost. To be swayed and moved by either censure or praise is an evil. The golden mean of keeping perfect poise is the best weapon to forge a way to transcendental success.

Hri is aversion to untruthful conduct and to non-compliance with the dictates of the true religion. Be averse to any failure in courage readily and firmly to grasp noble qualities. Dispense

with evil actions and cling to those that are good at all times.

Dhi. This is the power of intellect and knowledge to receive the nectar of truth from whatever source. Western apathy to spirituality is bringing disaster through devastating wars which decimate the world of men, money and mentality. Want of spiritual training is the cause of financial depression, for hectic haste is pictured here and the only propensity is to make the dollar into the Almighty. Gangsters' actions, coming as they do from a highly educated class of people who have college degrees to their credit, unmistakably show a dearth of the spiritual spark. The cause is that churches have failed to bring sanity and contentedness to the savage heart of man and so he remains a barely civilized savage. The nectar of truth is not in the ritual of churches but it is in the original revelations of the Vedas, the fountain head of knowledge and of the wisdom of the Aryans, the forefathers of easterners and westerners, as of the brown, black, white, yellow and red races.

Bhi is fear, as in the realization of the fact that God sees us everywhere and therefore it is necessary to desist from acting shamefully and untruthfully in self-deception and in duping others. It is necessary to rise above the animal, to become human and from being human to become a spiritual entity obeying God's commandments as taught in

the Vedas and Shastras without falling a prey to the seductive social customs of the present childish civilization which is not complete without spiritual attainment.

These ten qualities of mind are the faculties of the psyche of man. If practised daily they bring unmixed happiness. A yogi is he who practices these and gives luminosity from his knowledge, receiving also bounteous good from God. God is the creator of the body. Do not violate its mission. God has made a human being the repository of volition, exertion, energy and righteous conduct to exercise skill and discrimination.

Keep your mind, the five organs of cognition and the five organs of action and the tongue constantly engaged in the pursuit of knowledge, of true religion (dharma). Keep away from sinful acts with the help of the above enumerated ten qualities by observing the salutary laws of food and drink, avoiding any kind of flesh and alcohol and leading a life of continence. The right conduct dealt with brings transcendental success in every way. The above is human conduct according to a human religion of the Aryan-Vedic culture, which is of universal application, and if all nations join in such a fellowship of transcending their mental activity, supreme success shall saturate their beings by the grace of God-Spirit.

Chapter XIX

PRANAYAMA OR REGULATION OF BREATH

Prana is the root and life principle of the universe. It is the principle of vitality, electricity and magnetism that permeates the atmosphere. It is the fundamental food of the human body. A human being could live without food for a full ninety days and similarly could live without drinking water for two weeks. But without prana, or vital air, one cannot live for even thirty minutes. Air, therefore, is of immense importance for the human well-being, physically, mentally and spiritually. Air is Prana-Life, the very being of existence. Yama is the regulation of correct breathing. The most essential function for health and longevity of the human organism is proper breathing. Dense ignorance prevails as to correct breathing in the western world. 3,000 years before Christ the Vedic Yoga system developed the life prolonging dynamic art of Pranayama, the scientific regulation of breathing, and this is now a heritage for the whole world to profit by. Complete regulation of breath is the absence of the movements of inhaling

and exhaling. This follows the control of posture, which will be dealt with in the chapter following this.

When posture has been fully brought under control, one is able to regulate the breath. To get mastery over the air that goes into and comes out of the body by skilful and gradual exercise is the aim of the Pranayama system. To bring about the cessation of the movements of air by making it motionless and still is the goal of the following exercises. The control of breath, external, internal or totally restrained, is regulated by place, time and number and is long and short. (*Yogasadhanapada*, 1-2-50.)

Wrong breathing brings about pathological results and ninety per cent of the serious diseases which attack the human organism, and the human body thus becomes heir to various ailments. To avoid this disastrous propensity practice gradual regulation of breath. Do not be mislead as to the means to be adopted to achieve that salubrious end. Breathing by stopping the nostrils with the finger and the thumb is detrimental and should never be practiced. This method is regrettable although it has been taught in the name of Yoga.

It is a gross misconception, due to ignorance, that the function of breathing is essentially done by the lungs. They play only a small part in getting vital air into the cells of the body. This

fact is not understood by the average human being. The supply of such air for the cells in the body is largely obtained through the numerous openings in the skin. In the average human being there are about nine million pores or windows in the skin. These pores or windows must be kept open, clean and healthy and their importance baffles description. If a human being or an animal is subjected to a coating of varnish, thus clogging the pores of the skin though leaving the mouth, ears, eyes and nostrils open for the lungs to work fully, the body dies from aspyhxiation within a few hours. This emphatically proves that breathing is not restricted to the nostrils only, but also takes place through the skin.

Prana is the veritable life. The rhythmic motion of the life wave is supplied through the inspiratory and expiratory motion of the lungs. Human breath is a personal demonstration of the universal prana, the life principal of the universe. Yogis go into a trance state for a long period without breathing. This suspended state of animation seems to be a physical impossibility, but it is possible to live without using the lungs by absorbing a sufficient quantity of air through the skin and its innumerable pores. The special training of yoga makes it possible to absorb enough air through the skin alone. Through such air etherealized particles of matter get into the body sufficient to nourish it

and food is secondary in such cases as the nourishment comes directly from prana, the prime principle of life itself.

Breath is the source of all strength. A man takes fifteen breaths a minute making 21,600 breaths per day. The regulated retention of this breath, the life principle, in the bodily system, not only guarantees longevity but assures attainment of power in the etheric, astral and mental bodies to the fullest capacity. This is achieved by gradual practice of restraining and holding the breath in the belly, in the throat, in the retina and in the meeting place of the eyes. Mastery of this reveals the mystery of the soul-power which attains to the highest consciousness, the unification of the individual soul with God-Spirit-Over soul.

At the time of breath control one should keep one's internal and external parts of the body unagitated and relaxed: exhaling and inhaling and restraining breath are three different practices. When full mastery is achieved in these three, the fourth follows when the domains of the external and internal have been crossed over. (*Sadhanapada*, 1-2-51.) The air within naturally tries to go out into the outer empty space. At the outset one should fix one's attention on it and should eject the breath into the outer space and keep it there. In a similar way when the air from the outer space

tries to enter the body violently one should take it into the body as slowly and as gradually as one can and hold it inside the bodily system. By constant practice one should completely stop either inhaling or exhaling for a time increasing the period according to the practice gained. In short, breath-regulation in the aperture of the crown of the head is unique meditation. Meditation is the uniformity of knowledge in concentration, which, in the long run, shines with the light of the object alone (OM) fully absorbed in it.

Exercise I and II

Stand erect with your hands at the sides and draw in the incoming air by contracting the walls of the abdomen very slowly and as completely as is easily possible. After contracting the said walls let the air out slowly through the nostrils. Afterwards begin slowly to distend the walls of the abdomen as far as possible and take in the air through the nostrils. While this process is going on keep the chest raised and steady. The most important thing is to take a long time in both these inhaling and exhaling exercises. A continued practice of these from three to thirty minutes is essentially needed. After deep breathing in and out, to gain the net beneficial results lie on the carpet and raise the right leg up keeping the knee stiff at right angles with the body. Repeat

similarly a practice with the left leg. At the end of these two raise both the legs simultaneously many times. This may be practised from five to fifteen minutes.

Exercises III and IV

(a) Take an erect standing position with the hands at the sides and with the chest raised and steady. Fix the attention on the air that is going out, expiration, and slowly eject the breath out in the empty space and stop it there as long as possible without feeling inconvenience. Practice the duration of suspension of air outside by a gradual increase in seconds. As time goes on in the daily practice the period of stopping the air may be increased slowly.

(b) Stand erect as before. Fix the attention on the air that enters the system, inspiration, and slowly force it in and stop it inside as long as is possible without strain on the lungs. Holding the air in should increase naturally by practice gradually from seconds to minutes.

Exercise V.—Controlled Breath.

This exercise is a negation of any breathing. At the commencement after standing as usual stop either inhaling or exhaling as long as possible. Practice this half a minute and onwards.

Exercise VI.—Rhythmic Breath.

Rhythmic breathing is a full breathing done in tune with the beating of the heart.

The rate of the action of the pulse is the action of the beating of the heart. Determine this rate by examining the pulse. Then take a full breath slowly and continue inflation of the lungs for a period of 10, 12, 14, or so heart beats. Remain completely steady with either exhaling or inhaling for one half of the above number, that is 5, 6, 7 or so heart beats. Afterwards exhale slowly and force the air out for a period of 10, 12, 14 or so heart beats. When the air is forced out completely be perfectly still with neither exhaling nor inhaling for one half of the period that is occupied to pump out the air from the lungs, that is for 5, 6, 7 or so heart beats. This may be practised from three to nine minutes. This exercise is fundamentally important as it develops all the sixty-four faculties of the brain from its twelve sections mentioned in a former chapter. Especially the spiritual understanding section gets into action and unveils powers that are latent in it below the pituitary gland.

There are numerous breathing exercises for later development. They are not necessary for our purpose of yogic perception and unfoldment of the self and attaining the highest consciousness or

superior condition. Suffice it to say that these exercises mastered will most certainly aid in gaining here and now health and bodily purification, mental capability and spiritual understanding with the knowledge and wisdom of God-spirit as Life, Love and Intelligence.

The practice of these breathing exercises serves as a corrective to all the difficult problems of life, arresting decay of the body, securing youthfulness and perennial bliss through the communion of our souls with All Soul, All Being, All Life, God-spirit.

Great is the importance of this royal road to attaining a fund of prana-life in our being in order to be freed from the illusion of time, space and causation. In it is stored nectar, the life-prolonging secret which secures health, wealth, happiness, harmony, longevity and vitality, and which enables the student to rise above the pairs of opposites such as victory or defeat, cold or heat, loss or gain, hunger or thirst, good or evil.

It is of utmost necessity to master each one of the above mentioned exercises, before taking up the next one in order. Ignorance of correct breathing is seen in ninety-nine cases out of a hundred in the practical life of the average person. Such stupidity is the root cause of all the miserable specimens of humanity who simply drag on their existence never reaping the fruits of bliss potentially hidden within everyone's being.

The aim of these exercises is firstly to humanize the man and then to lead him on to spirituality which is the primary quest of every human being, he being a religious animal out and out whatever his mentality and nationality. The natural urge within drives him to the inexorable destiny of knowing his own pure nature that never decays or dies, and so to come face to face with God-Spirit, Who alone is a truly conscious and blissful being, the Great Lord of the entire Universe.

Chapter XX

EASY YOGIC POSTURES AND EXERCISES

Posture is that position in which one is perfectly steady and at ease. The poised position of the body is a pre-requisite for quieting the nerves, muscles, and the tissues of the body, and for the composure of the mind needed to obtain yogic attainment. In all there are thirteen main Asanas or postures. Any one of these may be adopted according to choice and comfort. The thirteen postures are as follows :

(1) Padmasana
(2) Virasana
(3) Bhadrasana
(4) Swastika
(5) Dandasana
(6) Sopashraya
(7) Paryanka
(8) Hastinishadana
(9) Ushtranishadana
(10) Kronchnishadana
(11) Samasansthana
(12) Sthirsukha
(13) Yathasukha

For our purpose the first one, Padmasana, is more than sufficient to gain the end in view. This posture is a sitting, steady position with the legs crossed. This unagitated and relaxed but upright position, motionless and unmoved

by foreign disturbances, is of immense effect. It brings about important tranquillity in body and mind, and makes it easy to practise yogic meditation. By mastering regulated posture the result is total absence of the attacks of the pairs of opposites, which have already been mentioned many times. The ability to control posture prevents the student from being overpowered by either the pains or pleasures of the pairs of opposites. Through sustained and insistent practice of this control of the posture, the student becomes immune to the activities of the body and mind. With controlled posture and regulated breath it is easy to attain the sum total of happiness of body and mind. More than this, through persistent practice, the pure nature of the soul and its innate power, will be realized. This, as we have seen, is twenty-four fold, and will enable the student to deal with any problem and to carry success in the palm of his hand in this weird world.

The quest of life is five-fold. This five-sided search, as has been stated before, comprises true religion, acquisition of wealth, fulfilment of legitimate desires, attainment of true knowledge and the realization of God. Life's errand is not beyond these all comprehensive achievements. They are within reach if the key of controlled posture and breath is used.

With slight effort the following exercises will

be mastered for meditation position and to maintain equilibrium of the body and mind. Yoga will be attained by overcoming the normal tendency of the mind to react to impressions. The condition of mental repose thereby obtained is yoga or meditation. In short, total repose both of the body and of the mind is necessary to maintain meditation position with neither much effort nor attention. Study and practise the following exercises with all care and sincerity.

Exercise No. 1. *Watch the body*. This means regulated relaxation of the body for the purpose of accustoming it to the meditation position. Tension in any limb of the body is disadvantageous to meditation. A genuinely healthy body is needed so that the mind shall not be distracted by the ailments therein or any disturbance arising from a feeble body. A strong and sound body is essential. If it be so the student, relaxing the body and watching it for calmness, succeeds easily and gets his or her body accustomed to poise in all respects, and so enters into meditation. Watch the body to bring it to complete repose. This is done with slight effort at the beginning, but later on poise comes automatically with the advance of acquired mastery over the body.

Exercise No. 2. *Watch the phenomena*. In this the student has to strive to watch and calm the disturbances and the intruding elements arising

from the surroundings and environment. Notwithstanding noise and other distractions, practise obtaining calm, and gradually they will vanish and cease to distract you. They should, as it were, be non-existing as far as the student is concerned. This is not an easy task, but with determined willpower they can be shut off, if only a little time and effort is given regularly to bring complete calm from out of disturbing circumstances. The poised body of the first exercise makes it definitely easier to rise above the phenomena that distract from the main purpose. This exercise presupposes mastery over the first, and in each that follows the rule of mastery of the ones that have gone before holds good absolutely.

Exercise No. 3. *Watch the breath.* As regards regulation of breath and control over it, sufficient instructions have been given in the chapter on Pranayama. Proper breathing, i.e. right expiration and inspiration and restraint over breath for calmness, is achieved by following the rules of Pranayama.

Exercise No. 4. *Watch the sensations.* To do this the student must become aware of the seat of sensations in the brain. Turn the conscious attention towards that section in the brain, and watch it. Sensations originate from the etheric body, therefore a healthy etheric body is wanted. The chapter on the bodies has dealt with that

particular subject. By watching the sensations, the etheric body is both watched and calmed. Control over a multitude of sensations is of primary need for mental repose and to achieve the beneficial results of meditation. If the senses run riot, though body and environment are at ease, the objective will be missed. There is need therefore for calmness of all the sensations, that is of the senses. With the senses controlled, the vital energy becomes a force to forge out success from any circumstance whatever.

Exercise No. 5. *Watch the emotions.* Emotions spring up from the astral body. Care of this body is also explained in the chapter on the four bodies. Calmness of emotions is necessary as if sitting down for a portrait-painting. In posing for a portrait one quiets excessive emotions to get a natural likeness. The effort to gain calmness of emotions, to get control of them, is easy if one could only remember that one is posing as a model for a portrait or drawing. There is a proverbial calm likened to the ocean which is all that is needed to keep the emotions in check. Watch them constantly by conscious attention and the result will surely be satisfactory for meditation, the instrument for probing the mysteries of life and of the soul.

Exercise No. 6. *Watch the thoughts.* Thoughts issue from the mental body. They arise as bubbles on water and are as transient as such. A storm of

ideas disturbs mental claim. The velocity of an avalanche of thoughts is beyond measure. In a second, literally, a phantasmagoria of fleeting thoughts traverses the mental field. The mathematical capacities of this psychic functioning is beyond explanation by human intelligence. But the power of the human soul if utilized properly, gives wisdom to still and calm the mystic march of thoughts in the mental body. Centralized and concentrated effort, watching the thoughts and stopping them for the preliminary purpose of calming the mental body, is essential for raising the veil from the soul and knowing its nature, and through it, of communing with the Supreme Soul.

Exercise No. 7. *Watch the mind.* We have dealt with the nature of mind in the chapter on mind and its functions. This exercise hinges on stopping the thoughts and stilling the mind to a sacred silence. Thus steadied, direct the mind to think only of the soul and its potentialities. Mind is the medium and if stilled and duly controlled it removes all obstacles to progress and unveils by degrees the meaning of life, its origin, whither it is bound and its relation to the universal Heavenly Father, the Great Architect and Geometrician of the entire Universe.

Exercise No. 8. *Relax the effort to still the mind.* The mastery of the previous exercise makes it possible to master this most difficult task, that

of attaining stillness of mind without any effort whatsoever. All the above exercises have to be acquired by diligent effort in the first instance. Then the same should become as automatic as any natural function. Effortless mind-stilling should become as natural a process as that of natural breathing.

So by the constant practice of these exercises yoga is attained. All qualities become your servants by the discipline of the mind. The emphasis of the soul is always right, being of the inner sense. Decide everything by the aid of the inner self. Obey interior convictions. Never yield to the opinions of others. Never allow yourself to worry and become despondent if the attempt to attain mastery over the mind gains ground slowly. Be assured that mental laws rightly used insure perfect results. Always think of yourself as already possessing the thing desired. A feeling of hurry and impatience impedes matters. Therefore be perfectly patient. Things become apparently worse before they grow better. Hold this in mind and constantly expect the achievement of the object of desire. Act fearlessly, on the basis of the inner judgment, and promptly, in achieving the mastery over the above exercises. Fix a stipulated time each day for concentration. This hour of concentration should be rigidly and continuously observed with all vigilance as it is the

price of success in all affairs, and adhering to it shows sincerity of purpose.

Thus gaining effortless posture control, begin concentration and meditation with the ease of the body established. State your will lucidly to your soul, defining what you want to achieve and assert with assurance that the soul's orders are carried out. Then listen attentively to the inner voice and expect answers of an affirmative nature, which gradually, after a time, will guide to new thoughts, fresh ideas, solid success; soul-power hitherto potential will become active. This is the secret of posture control which opens the gate of self-unfoldment, to live and move in God-Spirit.

Chapter XXI

MASTER-KEY OVER THE SELF

The unfoldment of the seven-fold man is hidden in seven spheres of life, which are physical, monetary, scientific, artistic, emotional, mental and spiritual. These seven gates to the whole man have a master-key. The possession of it makes easy the pathway to the ultimate attainment of the highest consciousness of God-Spirit, which is of nearest kin to the human Soul-Spirit.

The master-key has twenty-four levers. Mastery over the key is mastery over the lesser self. We shall now proceed to explain the nature of these twenty-four levers which fit in methodically to open the lock and release the Self in its pure nature, with all its attendant dynamic forces. This goal achieved, life's secret shines out, gloriously lighting the path, and nothing remains to be known for ignorance vanishes and wisdom is vivified.

These twenty-four levers of the master-key are as follows :—

(1) *Silence.* This is the quality of equilibrium in the physical body and in the other three bodies, the etheric, astral and mental. Every day at least

for ten to thirty minutes withdraw into yourself with the bodies poised in utter silence. Forget entirely that you are a physical entity. Assert that you are something higher than mere gross body. Know that the soul is outside of the above mentioned four bodies. To know the soul, the external should be shut off and consciousness recede into the interior of your being. To go into silence it is necessary to eliminate outside disturbances of all kinds so shut off the different senses and mentally retire into the innermost recesses of the heart. Only through silence did the greatest philosophers and mystics gain their inspiration through the inner voice. Even in the scientific world many inventions are an emanation of introspective minds. Introspection in silence has led the world to the advanced stage that it has attained now.

(2) *Thought control*, or mental discipline, brings equilibrium of the mental body so that the mind may be attentive to one legitimate object only, OM. OM is at once the word, the symbol and symphonic expression of God-Spirit. The ultimate goal of thought control is to dispense with evil and withdrawing the mentality from worldly things dwell always upon virtue, harmony, love and happiness. Success in the physical world by disciplined thought is an achievement as a matter of course, but spiritual attainment, though difficult,

is the further goal of infinite bliss blended with power and protection. Thought control is the root cause of all success in finance, in practical peace in life, and in spiritual upliftment. It is a power which nothing can break or shake, as it opens the secret gate of success in the physical, psychic and spiritual worlds. This is the sure road to see the Super-Soul of God. To live a normal, natural and dignified worldly life and thereafter to reach the solemn and sublime Spirithood of God.

(3) *Physical release and relaxation.* For this release all tension of the muscles, nerves, etc., of the body, relaxing all the dense make-up of the body so as to rebuild vitality that is exhausted in the hourly activities of daily life. Such relaxation is a release from exhaustion, and gives strength to drop into silence there to solve the riddle of life from any angle. This is possible through mental discipline gained through physical relaxation.

(4) *Mental release and relaxation.* Mental activities also need complete relaxation. There should be total absence of tension in the mental faculty. Eliminate mental activity that is either idle or destructive. Creative activities should be brought under control. Reserve force should be poised. The mind should be made blank, as it were, to draw from it the power of creation, releasing its total strength for the stated sacred purpose in view.

(5) *Single-pointedness for achieving an object.* Every one wants to be successful in keeping the body free from diseases and healthful with youthful and buoyant spirit always. All want to wear good clothes and live comfortably with good food to eat. We have powers, energies and capabilities. They should be centralized, focussing them to a single point or objective. This means working for one object at a time to reap success. A regular, methodical and systematic effort of concentration on the purpose to be gained makes it easy of attainment.

(6) *Attentive concentration.* It is necessary to concentrate on a definite undertaking with a definite idea as to what is to be done. Make a schedule of what is to be done during the day and follow the programme laid out. Do your work easily and in a playful way for work done playfully leaves no mark of burden. All nature does everything according to its allotted mission appointed by God-Spirit. It is good never to feel boredom for what has to be done. Nature does not fail in turning out the seasons regularly and precisely! So also precision should be the rule in all work and it will become natural and the work will never be faulty.

(7) *Plan definitely the work in hand.* Every task needs a plan well laid out. Gauge your abilities and plan out what you are capable of doing effectively.

There are numerous vocations. Follow any one of them according to your innate proclivities. Accomplish what you want for yourself. With such shrewd skill you will uplift yourself to all things and to an all-round happiness. Remember frustrated plans are a great guide for substantial good in the long run.

(8) *Auto-suggestion.* Suggest to yourself that you shall carry the work undertaken to a successful end. Resolve to probe into the very depths of the work and then the work will itself unfold its greater possibilities of solid success.

(9) *Prayers of strength.* God-Spirit pervades you. Your soul is a shrine of God-Spirit. Pray for strength in every walk of life. Utilize the strength for fulfilling only righteous deeds and gaining noble desires. God will give the necessary wisdom which will dawn to attain untainted both prosperity and peace.

(10) *Strength application.* No one ever uses all his abilities and faculties. By willing anything can be accomplished. Will propelled mind is a force which is normally not realized. Apply all the forces by will to do a given work and it is finished in no time. The student will be surprised at the inner strength of application as he goes on practising this and by the success achieved through the use of hidden abilities and faculties.

(11) *The three defences.* There are three powers

of defence, reaction, substitution and sublimation, and they must be used as impregnable walls against inimical foreign ideas or thought currents that seek to undermine one's strength. The first is to throw out bad ideas defensively. Never be offensive in action, in word and in thought. The second is substitution of the harmless for the harmful. And thirdly ennoble and sublimate the inner powers, educating the mind to think of good and to do good only in the various avenues of life.

(12) *Soul and God-Spirit.* Know that Soul and the Spirit of God are two different entities. Human soul cannot create anything in nature nor can it make a body. But it does mould and shape nature for its purpose and benefit. You owe allegiance to your Maker. Be grateful to Him.

(13) *Current of thought utility.* Send out only good thoughts even to enemies. Become completely divested of cupidity, anger, attachment, jealousy, avarice and vanity, and send out particular thoughts for particular good to those you know. It is also important to release thought currents for the general good of humanity. Practise this every day and good will return tenfold.

(14) *Harmony.* Maintenance of harmony in everything should be the motto. Never allow yourself to flare up over anything. Let there be concord in all dealings. Let no discordant note be uttered, entertained as an idea or translated into

action. Silence is harmony and is golden. Try to harmonize in society, among friends, relations, and lastly in your nation and between nations. Harmony is happiness, and exuberance of feelings and emotions is disharmony. So harmonize the whole life properly.

(15) *Concentrate on intuition and inspiration.* Concentrate on the inner side of yourself to rise above time and its illusions, such as past, present and future. Through intuition and inspiration know your own soul, the mystery of the world, and God-Spirit.

(16) *Mind.* This is the only vehicle and instrument to bring about all happiness on earth; in short, it is the cause of making either a kingdom of paradise, or hell of this earth. Exhaustive explanations have already been given in the chapter on mind.

(17) *Concentrate on the opposite.* Relaxation and other means already enumerated bring about a state fit for concentration. Concentrate on healthy positive achievements. Concretely assert riches and the opposite of it should be brushed away from the mind. So win over evil by concentrating and gaining mastery over the good.

(18) *Concentrate on the inner creative power.* This is the twelfth section of the brain (vide chapter on brain development). This faculty stimulates strength and works subconsciously if you

consciously suggest its activity to your inner being. The power to create will function provided you desire to create things that are desirable for self-upliftment, for the good of humanity, and the unfoldment of all spiritual powers.

(19) *Concentrate* to identify yourself wholly with the object sought for. In brief, concentrate on health, harmony, happiness, power, peace, opulence, intelligence and wisdom. Identity with the above is success gained, failures being pillars for the same.

(20) *Concentrate* and see yourself mirrored in God, and God in all things, and still more so all things in yourself, and you in Him.

(21) *Concentrate* upon absolute truth and unchangeability and oneness as the conscious and blissful Being, Who as God-Spirit is the Absolute Truth as He is the causeless cause causing the diversity of the Universe through Primordial Matter, which is enjoyed by the simultaneously existing Soul.

(22) *Concentrate on the Supreme Spirit* both as an aim and end. You are not the Supreme Spirit, but you are to know the great Father and Architect of the entire Universe.

(23) *Concentrate* upon and know that the body is not You, because it changes, decays and dies. The You in you is the Soul and inner voice, therefore, know it.

(24) *Concentrate* that yourself-objective and God-

subjective are one in essence and nature, and lose yourself in this identity by complete absorption and then you attain the goal of yoga in spiritual trance, a super-condition of identity between yourself and God-Spirit when you stand unfolded, having become one with God in constant communion.

This key is very practical. Strive hard and knock hard at the portal of consciousness to know the nature of the Self when God's nature will inevitably be unveiled. Use this key with persistence, patience and purpose and it will open the door of the soul in which shrine God-Soul is embedded. Knowing God, the entire Universe is known, and its mysteries are at one's beck and call. Unless practice is the rule of the conduct of life, and the key is used as described, it will not work, but become rusty, and the lock unopened shall ever debar from a knowledge of oneself and of God. Practice is better than precept, for it brings first-hand experience, which is better than any amount of intellectual search. Practise peacefully to ensure progress in yoga, to unify the self with the Supreme Self.

Chapter XXII

MYSTERY OF UNIQUE MEDITATION

To start with, there are three important requisites to be noted and to be practised very carefully to attain complete meditation.

(1) Concentration, which is application of mind purely to one subject only.

(2) Application of mind to one subject, remaining for a specific time in one thought only, without in the least shifting the point of view. This quality is deliberation.

(3) When deliberation can be done without effort the action becomes applied meditation. Applied meditation is called Sanyama. In other words, Sanyama is a blend achieved by bringing together concentration, deliberation and meditation.

This is attained through the above three actions and is called pure absorption. Absorption is a quality in the light of which, an object ultimately becomes devoid as it were of its own form, name, substance, etc.

Deliberation directly develops intuition and so

it is a preliminary foundation to meditation. By practice of deliberation the power of Sanyama, absorption, is greatly developed. It is of importance to remember that deliberation only does not directly lead to meditation, but it leads to Sanyama or absorption. For students of yoga the practice of Sanyama, absorption, will lead to vivid comprehension of the subject considered, free from verbal expression, the applied meditation being pure.

Expression is manifestation. For manifestation three conditions are needed, without which there can be no manifestation whatever. The necessities of manifestation are matter, space and time. The universe manifested may be taken as known in relation to these three, as it exists in space, is measured in time, and is material. The moment the substance, form and rate of change of anything is understood the manifestation becomes known, because a thing is defined and only becomes definable in relation to matter, space and time by describing its substance, form and rate of change. Evolution proceeds by changes in the substance, form and rate of change of things. A room exists in relation to the space occupied by its walls and the building around it and to its form and to the substance it is made of, constituted by the various constituent articles that go to make up the same. Similarly a human being exists in relation to matter in his body, in relation to space he exists in

a specific plane, and is old or young in relation to time. The body also is known as formed through substance, and as a form attained through an image and through the rate of change in the different forces that make up a whole human being. If Sanyama or absorption is practised on the substance, form and rate of change of a thing an intrinsic knowledge of it is obtained. In the same manner by absorption on any written or spoken words in relation to their intended meaning, knowledge of the intended meaning can be obtained. By absorption on an inborn habit of mind in yourself, or in another person, a perception, very pronounced, of the previous incarnation in which the habit was acquired can be obtained, as also a picture of the secret scene of evolution.

In the same way absorption on a physiognomical trait of another person brings the knowledge of the correlated thought trait of that person. By Sanyama or absorption-practice on the relation between light waves and sight, there comes the knowledge as to how to cause visual illusions in others as well as to see astral visions. By absorption on the will within one's self in relation to the body, the length of life can be known. Absorption on animal strength gives power to develop colossal animal strength. Absorption on intuition brings the highest consciousness of the whole cosmos. Absorption on the solar system develops a full

knowledge of the planets and absorption on the Universe easily brings the knowledge of all stars, while by absorption on the pole star the real movements and motion of the stars is known. By absorption on hunger and thirst comes the power to overcome those feelings. By absorption on an entire person fatigue can be removed. In this way if absorption is made on any physical, mental or spiritual object not only is a knowledge of those objects gained but control over their very root causes. Absorption is not necessary as a practice when direct discrimination is attained. If a student of yoga makes Sanyama or absorption on himself he will obtain an immediate comprehension of himself as he is, both as a miniature world and as an epitome of the universe.

A Sanyami or Yogi, having acquired highest consciousness by practising all the above methods of concentration, deliberation and meditation, is able to control the mind of another person from any distance as though within it. Similarly absorption on the etheric body gives the power of levitation. By absorption on the subtle bodies divine radiance is acquired; by absorption on sound waves and hearing, clair-audience; by absorption on gravitation, the control of gravity. If repose in your physical and astral bodies is maintained the physical brain will reproduce mental visions correctly. By absorption on various grades

of manifestations in the world, control over them is secured and radiance of the body, together with other qualities such as beauty, grace, vigour and a dense etheric body. Control over the sense organs arises from absorption upon their five constituents :

(1) adaptability to external impressions ;
(2) information from each impression ;
(3) the consciousness of each impression ;
(4) the medium which makes each possible ;
(5) the force which causes the external impressions.

Hence there arises control and command of the senses to function in obedience to the will.

In all there are seven bodies and all of them will be developed, being unfolded by correct absorption. Absorption on wisdom achieves the highest knowledge of the ultimate end of wisdom, which is complete communion with God-Spirit. By absorption on time that has passed, the past is known, and on time that is to come, the future. Thus the illusions of past and future are removed and freedom from illusion achieved.

All the above attainments of power in different bodies, physical, astral, etheric and mental, are not to be used for a selfish purpose, commercializing them for animal and material gain. If a certain power is attained and if this above rule is not obeyed, progress and further development stops, and even that power itself loses its vital force in

proportion to the interest, gain and greed satisfied. But all these powers should be used with discrimination and brought to assist in knowing the mystery of the Universe and to do good to the needy and to those who seek knowledge and finally to gain perfection one's self. Having achieved complete recognition of the Self within, such powers will help to arrive at the objective, and the student will gradually progress from strength to strength until the communion is had with the Over Soul.

Spiritual powers are not at all meant for material advantage. They are powers that bring satisfaction to the soul through a knowledge of itself, of the entire Universe and of the Lord Who created it. The utility of these powers to bring good to the student is secured if they are used disinterestedly without expecting a return or a reward. Spirituality is purity, and purity is devoid of selfishness, desire and sex. The greater the purity, the greater the strength obtained from powers, which will solve any sphinx-like problem that is met with in this world of warring interests and conflicts. These powers have to be used necessarily for noble acts, for general good, in preference to the satisfying of selfish earth and flesh bondages. This does not preclude the fulfilment of legitimate and noble desires, but emphatically excludes the student from rushing madly about in sensual satisfaction and

carnal cravings. The baser and the animal type of powers which can be gained through progress in yoga do certainly give results of their own essence but debar from further knowledge of the great mystery of life. The student will not only stagnate through the use of those powers, but the very powers will wane as time wears on. Therefore let the student devote himself not to worldly power only but to the process of progress which should have as its end in view the achievement of the highest good of ever living in the Bliss-Absolute-Existence, always radiating the effulgence of the pure nature of the Soul for the good of mankind.

Through concentration, deliberation and meditation, after practising the different absorptions on various objects and states, the student will obtain and attain yogic culture and become a yogi. Thereafter there will be no lurking desire within, either for existence or freedom from existence. There will be perfect equilibrium of purity gained, like a pendulum balanced in the great being of God-Spirit, enjoying His presence of ecstasy and bliss. Life's quest through unique meditation is achieved in this state of perfection, an ecstatic and beatific state of living and moving in God while still having freedom to act as a free agent to help the evolution to perfection of other human beings. This alone is knowing the Self with direct perception

and having communion with God, which is every yogi's aim and end.

As students of yoga, bear in mind that meditation is not mere metaphysical theorizing, but practical work put in daily, to get results of benefit to the student and to humanity. It is of no use to hear what has been said in one ear and give it a passport to get out from the other, nor is any good gained thereby. Only by putting the teaching into daily practice can experience be secured, and a handful of experience is far better and more advantageous than a cart load of book reading. Carry out faithfully what has been taught in order to realize the authenticity of the truth underlying the yogic culture as this is the only corrective for all the problems of life here and hereafter.

Chapter XXIII

PROGRESS IN YOGA

The instructions given hitherto are all relative to each other and as they are put into practice progress is made in attaining yogic powers. The process of progress will now be further explained.

Voluntary renunciation of illusion is the primary qualification of a yogi. The student should renounce the illusion of things that are worldly and transitory. The initiative to do so mainly lies with the ego and not with personality. The personality is not the ego. The ego descends from Buddhi (reason), into incarnation for the purpose of evolution. The ego has a continuity of existence in Buddhi, descending into incarnation in a succession of lives for the advantage of the personality. The ego needs release from bondage to the personality ; in order to do this ignorance must be sacrificed. The opposition of the mind to non-attachment has to be curbed, for worldly things stimulate the senses and leave impressions in the mind of slavery to sensuality. True renunciation is not running

away from the world into caves and solitude, but it is the sacrifice and burning up of the enemies of the true human being, namely : anger, cupidity, vanity, avarice, jealousy and clinging to existence, by remaining in the world and yet not being of the world.

Good works alone are not sufficient and do not enable anyone to qualify to become a yogi, but they surely remove obstacles that prevent the inflow of power. Doing good alone many think is sufficient to attain the goal of life, but decidedly this is not so. Removal of obstacles is a means to the end of attaining progress in yogic powers. The mind, therefore, should be neutral in every pair of opposites, and balance should never be lost under trying circumstances. Never antagonize anyone, either in the inanimate or animate world. This absolute rule must be a guide to daily life. A man's principles are not readily modified by experience, though when he has had habits of anger, malice and so on, he learns that his lot is unhappiness by suffering therefrom perils and enmity. So he must needs overcome these habits without fail. Be open to correction always. Hear all, keep your own counsel and do according to the dictates of conscience. Whatever is undertaken should first be well considered and a purposive plan be laid out and carried through successfully. Concentrate on one object only at a time, as two things cannot

be done well at the same time. So the train of thought must be directed towards one thing only at a time.

The mind is capable of perceiving the ego, not by physical eyesight, but by internal intuition. The inexorable law of Karma, the chemistry of action, guides the intuition. Unless one is a full-fledged yogi, work done produces actions again. Settlement of all one's karma in one life is not possible, and therefore various incarnations are needed as one meets the result of some actions only in any one life. Karma began with the very first life-wave, that is the first breath on earth, and will only end with it.

Past and future are real opposites as high as Buddhi but no higher. For objective manifestation matter, space and time are required. In Buddhi there is no sense of separateness. Harmony is the chief helpful good of the mind, and it should be completely harmonized with wisdom. Hypothetically, the real existence of the material world is true in relation to mind, and the idea is accepted now far more than the idealistic hypothesis of the Neo-Vedantists. If the mind is opposed to an object, it obtains no true knowledge of it. Harmony of mind makes it possible to dive into the mysteries of an object and so to obtain pure knowledge of it. The points on which yogic culture turns are the control of the mind, not clinging to existence and

removing attachments. Regard the mind as a mere automaton, because it cannot be directed to concentrate on two objects at one time. If all minds are automata there is necessarily a level above the mental capability. There is a sure and enlightened intuitive consciousness above the mental to organize meditation and realize power. In short, with the mind closely harmonized with Buddhi, it remains in repose while impressions are coming in, and then intuition becomes perfect and meditation is attained for the realization of God-Spirit. If control of mind be obtained, there remain only the existing obstacles to be disintegrated. To clear away these obstacles the royal path to attainment is the path of voluntary renunciation. For this the real thirst and yearning must come from the inner soul itself. This sort of ample renunciation leads a yogi into freedom from karma and to cosmic consciousness coupled with freedom from illusions of time, and the distinctions of past, present and future. For this attainment we must cease to live as bundles of sensations, emotions and circumstances. Instead, we should live as creatures of concord, harmony, health, happiness, strength, power, intelligence and wisdom. Thus freedom is achieved from the bondage of flesh and from the thirst of the body. This royal road develops the powers of yoga. Progress in yogic power comes in five ways.

(1) The knowledge of occult powers is brought over from previous life.
(2) Occult powers can be obtained through Hatha Yoga by complete control of body and mind.
(3) Sorcery is the lowest method through which some occult powers can be had.
(4) Magic is another lower type of method for obtaining yogic powers which are of two kinds, namely, white and black magic.
(5) Meditation is a sure and royal path to secure the powers of yoga already explained, and this type of occult power is the only road to communion with God.

We are all born with some occult powers, but they are latent. These powers descend to us through the ego, but certain powers have to be acquired by our own exertions. All occult powers should be used only for righteous purposes. Never use sorcery or black magic for bringing harm to others, because one who digs a grave for others digs one for himself, and so students of yoga must avoid sorcery and magic to prevent harm to themselves and to others. It is necessary to train oneself by discipline and ordinance not to be swayed by powers of magic and sorcery. The one who uses them never advances in self-unfoldment and thus stagnates and also loses in the long run whatever powers he may have obtained. Control of

mind is necessary not to take advantage of others or to use the little powers for oneself before attaining the highest goal of emancipation, to live and move in God. Learn to do all things in the world without any motive. As progress is made in yoga the word motive ceases to have any meaning in respect of one's actions. They cannot be said to be either with motive or without motive, for they have become a direct expression of the inner voice, God's Spirit. To rise above the illusions of time, space and causation, do things without motive. Motive is selfish and it is therefore bad. It is our own nature inherent in us that urges us to know the Soul. This naturalness in us as a drive from within must insistently and persistently be expressed in the conduct of daily life. Good conduct of daily life for success and happiness depends entirely upon concentration, deliberation and meditation.

Service to humanity is an active type of yoga, which should be done with no motive whatever, and without expectation of either reward or return. A human being is as versatile as a river running through ditches, ravines, rocks and valleys. but which, avoiding all these impediments, continues its course on and on to emerge finally and dissolve itself in the sea of knowledge. Knowledge, not of the superficial material world, but of the substantial spiritual world, is wisdom which is the general goal

of all humanity through obtaining full mastery over the physical, mental, artistic, scientific, emotional, moral, social and spiritual man. These eight aspects of human life through which it wends its way in the world are to be evolved to completion to attain to the comprehensive fulfilment of life's mission. So students of yoga should qualify themselves for becoming yogis by voluntary renunciation of illusion, doing good works only, and removing obstacles that prevent the inflow of power. Cosmic consciousness is obtained by absorption of mind, body and soul in the highest consciousness of God, by implicit faith, establishing the identical nature of the human soul with God's nature, consciously understood and known through the revelation of the Self and its forces, attained by progress in yogic exercises.

The powers gained must be preserved without falling headlong into the enslaving conventionalities of the present unhealthy civilization. Let words, thoughts and actions be amiable, harmless, harmonizing and in accord with a clean life and noble traditions of humanity, in family, in society, and in nations. This conduct brings all success in the physical world. The same holds good in the spiritual world too. Progress in yoga means attainment of power and power means unique success, and success ultimately leads to the knowledge of God, the right quest of life.

Chapter XXIV

FINAL EMANCIPATION

Emancipation or liberation means to be free from and rid of the turmoil of all worldly, fleshy affairs that are of transitory existence. In other words it is deliverance from everything in the world and all its earthly bondages, to be free from the struggle for existence and of warfare of all kinds which hold one to the earthly rule of the survival of the fittest. It is a clean freedom from all pairs of opposites, heat and cold, success and non-success, happiness and sorrow, victory and defeat, riches and poverty, prosperity and adversity, health and disease, life and death. It also includes a definite freedom from clinging to existence as a body and from attachment to relations of any kind, by blood, sex or otherwise, and from all earthly relations such as father, mother, sister, brother, husband, wife, etc., which neither help for the salvation of the soul nor continue in that relationship when the pilgrimage of life culminates. The body is inevitably destructible as all flesh, being matter, and is heir to decomposition, decay and destruction.

Rig-Veda (6-113-11) has an immortal prayer for

salvation. It is, " O God, make me immortal in that realm wherein happiness and bliss are in abundance, wherein felicity and cheerfulness ever reign supreme and wherein all the desires are fulfilled. O Lord, be gracious to us for the attainment of that state of prosperity, which is both salvation and emancipation."

The human body can be likened to the seasons. When the wintry season sets in, the trees and all plant life become bleak and bare like so many sticks stuck into earth, but they are re-leafed again when spring appears. Similarly, human bodies are young in youth, become middle-aged and advance to old age and fall away then as the leaves of the trees in winter. As again the leaves sprout out in spring, so also the soul facing transmigration and incarnation takes another body for a higher evolution and emancipation through spiritual work done and light obtained. The analogy of human life bears a resemblance to the seasons' four-fold division. Human longevity has one hundred years as the limit of a life. The four divisions of it would be, twenty-five years for youth, twenty-five for manhood, twenty-five for mature age, and twenty-five for old age. According to the health and bloom of the tree is its virile and vital growth, and this is likewise true in respect to the life of a human being. To keep the seed in splendid healthful condition is essential before

sowing it to reap a good harvest, but it is of greater importance to keep the seed of the human body purer and cleaner than whiteness itself. With such seed the body procreated grows into a splendid life for its necessary evolution, with the healthy condition of body and mind. Evolution culminates in emancipation.

In the previous twenty-three chapters the cream of Vedic and yogic culture has been given. Practise, test, and digest it, to attain salvation. Failure to practise makes active the principle termed in law the principle of estoppel ; this will hinder and prevent the student from reaching the goal. By sane and wise observance of the ordinance here set forth the student will not only serve humanity but himself a hundred fold. Honestly and sincerely let him study and practise faithfully. Let the spirit of these teachings permeate his every thought, word and deed to serve as beacon-light to show the way to salvation, the summun bonum of bliss. Study the teachings in their logical and chronological order. The gist of ethics and philosophy of these teachings should be both a constant companion and food. These teachings are practicable, for their methodical practice enables the student to go higher and higher in the powers of yoga without becoming afraid of either ailments or obsession. The march must be always forward, standing for truth and truth alone : in the search

of absolute truth lies emancipation. In this world the needful knowledge of truth is obtained through the true cultural wisdom and religion of the Vedas. Vedic culture is a well of wisdom of all the philosophers put together, and so by following it and existing for knowing God's wisdom comes emancipation in His life and salvation of the individual's life. This is absolute freedom, which is all bliss, coming from having reached the highest abstract state of super-consciousness

In the present era of childish civilization human beings are nothing but dignified and glorified animals. The twenty-four-fold soul-force is not put into action and hence come mistakes and the bondage of desire, as well as enslavement in the apish mimicry of hide-bound conventionalities. Instead of wasting soul power in such worthless and wearisome worldly pursuits, if humanity were to put forth a community of action to make every nation great—not big as the west is, but great—it would most certainly become absolved from limitation and bondage. Become the friend of God, meaning friendship to all creatures as God, as Pneumena, Who pervades everything. The pristine glory of the soul in nature and essence is Godlike. Recognize this, become pure in your true nature, and attain freedom and liberation uncontrolled, so as to become an utterly free agent after emancipation is attained.

FINAL EMANCIPATION

There is nothing comparable to the ecstatic state that is attained in emancipation. Though emancipated, the souls can become reincarnated according to their own will, to become teachers, saints, philosophers, to uplift the human race to the highest metaphysical truth. Even when one is in incarnation the victory of complete emancipation and liberation is possible, if one is in the world but not of the world, divesting oneself of the attachment to relations of flesh and blood, to conveniences, comforts and riches. In short, the end of yoga is to win the battle of life, which is emancipation.

Yoga is the chief instrument to efface egoism, and to obtain equilibrium of both body and mind. Yoga is not compulsive, an ought, but is a direct vehicle of love without distinction to all creatures. Love is not sex, nor passion, nor infatuation, nor a sensual madness, but it is the connecting link of all souls, as sacred and as soothing as a melodious harmony through the recognition of the equality of all life. Love has no boundaries nor is it a selfish possession of the things of beauty in person, in kind, or in coin. Love is the equitable attention towards all creatures given by one as if towards oneself. Fearlessness of such love ends conflicts of clashing interests, warring on the surface of the earthly existence of man as a bundle of habits and circumstances. The souls beyond the flesh fetters

upon this earth enjoy salvation after having lived naturally, cleanly, honestly, without being caught in the whirlpool of sentimentality.

By individual wisdom, intuition and inspiration one can add to and amplify the teachings here presented. Unfold physically, mentally and spiritually, by ceasing to be earth bound and accelerating the attainment of spiritual light through spiritual ways of existence and self-fulfilment. Attain the immortality wherein there is free movement according to one's own desire in the three spheres free from any kind of suffering and full of bliss, and which is full of spiritual wisdom, being lived in the knowledge of God. This is borne out by *Rig Veda* (9-113-9).

Life on earth needs health for concentration and meditation, money for obtaining the necessities of life, and food, clothing and shelter. There is a duty first to the bodily requirements, so do not neglect these at all, but try to fulfil legitimate desires for noble ends without being wrapped in the blind darkness of ignorance and without behaving against the dictates of the inner self. By following this rule of conduct, the student will attain to the highest state of fearless freedom, of emancipation. Some say that adeptship is necessary for emancipation, but there seems to be no necessity for this. It is enough that a person is human and has the inherent capability of evolving

to his highest attainment and so reaching the goal of final emancipation. Oriental metaphysical mysticism could be illustrated by the lives of the occidental mystics, St. Bernard, St. Francis of Assisi, and St. Theresa. Acquisition of mystic wisdom is not the privilege of just a few human beings. It can be attained by any person through his or her own sincere direct effort, avoiding the obstacles presented in the way of progress in achieving full knowledge of occultism, by patient and persevering obedience to the ordinances of pure living and so attaining the highest freedom and evolving the highest powers of yoga, and then using these for a nobler existence of humanity.

The three requisites of final emancipation are desirelessness, sexlessness and selflessness.

These qualifications do not preclude humanity from fulfilling legitimate noble desires, leading a continent married life, and reaching through effort the height of human glory, having effaced self-esteem in relation to the mundane world. Let students therefore express themselves as souls and manifest all the dynamic powers possessed like the great souls of bygone years, like the Lord Krishna, the Lord Buddha and the Lord Christ.

Final emancipation is an attainment here in this life by rising above body, mind, self-sense, knowledge and consciousness. This achievement is gained by mastering the culture of the Vedas,

through yoga. This culture brings about the unification of the soul with that of the Supreme Spirit, which gives emancipation in unity, but with freedom to act according to the soul's free will. Emancipation is immortality gained by following His lovely path of virtue, which leads persons to divine enjoyment, verily in true friendship with Him, living in the lofty station (heaven) of the All Powerful Vishnu, All Pervading God, the Fountain of Life, Wisdom, Love, Glory and Good.

Let us conclude these teachings with a Peace Chant from the *Yajur-Veda* 36-17 :

" May peace reign in the heavenly region, may it reign in the atmosphere, may it fill the four corners of the earth, may the waters be soothing and the medicinal herbs be healing ; may plants be the source of peace to all creatures ; may all enlightened persons bring peace to us ; may the Vedas spread peace throughout ; may all other objects everywhere give us peace, and may peace itself bring peace to all and may that peace come to me and remain with me forever."